

REPORT

NATIVE PAPERS IN BENGAL

ON

FOR THE
Week ending the 23rd September 1905.

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II.—HOME ADMINISTRATION.

(a)—Police.

The *Birbhum Varta* [Birbhum] of the 16th September says that the ignorance and vagaries of many President Panchayats in the Birbhum district are causing great inconvenience to villagers.

BIRBHUM VARTA,
Sept. 16th, 1905.

2. A correspondent of the same paper says that the *chaukidari-tax* is the most oppressive and iniquitous of all taxes in the country. It does not bespeak justice on the part of the Government to give a moiety of the rents derived from the *chaukidari chakran* lands to zamindars and impose an oppressive tax on poor people. The collecting panchayats exact illegal gratifications from poor villagers by threatening them with exorbitant rates. The new President Panchayats are even worse than these men. The District Magistrate of Birbhum is requested to protect the people within his jurisdiction from *chaukidari* oppression.

BIRBHUM VARTA.

3. The *Daily Hitavadi* [Calcutta] of the 18th September writes that there are a number of low-class youths in the part of Chetla, in the southern suburbs of Calcutta, which is bounded by Chetla Hat Road and Chetla Central Road, who live by *gundaism* and thieving. It is said that recently these youths have begun to harass innocent local people on the slightest provocation. They force their entrance in broad daylight into the houses of respectable but poor persons. Unless speedy steps are taken to repress them, it will soon become difficult for people to preserve their honour and caste.

DAILY HITAVADI,
Sept. 18th, 1905.

(b)—Working of the Courts.

4. The *Charu Mihir* [Mymensingh] of the 12th September comments adversely on the manner in which Babu Sasi Bhusan Chowdhury, the newly-appointed Additional Sessions Judge of Mymensingh, disposed of a sessions case on the 8th instant last, in which the defendants were Afaz Shekh, Abbas and others, and the complainant, one Mohar Shekh, of village Parail, the accusation briefly being that the complainant's uncle, Topi Shekh, was beaten on the head with *lathi* and grievously injured by the defendants, Topi Shekh succumbing to the injuries received some 27 days later. The paper expresses a hope that the High Court will call for and examine the records of a number of cases disposed of by Sasi Babu and then decide whether he is fit to be entrusted with the responsibility of trying such serious cases.

CHARU MIHIR,
Sept. 12th, 1905.

5. The same paper writes that it is receiving serious complaints against Babu Sarat Chandra Pal, the Munsif of Pingna. It is to be hoped that the District Judge will take an early opportunity of going to Pingna and seeing things for himself. Sarat Babu, in spite of his long experience as a Munsif, has not yet learned that section 9 of Act I of 1877 has no applicability to small cause suits. Sarat Babu has been betrayed into this deplorable display of ignorance by attempting to proceed to work at his own will.

CHARU MIHIR.

6. Referring to the case of Raja Sarada Narayan of Giridih, in which the Raja has been pronounced a lunatic by the trying Munsif, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th September writes as follows:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 14th, 1905.

People know what the real offence of the Raja is. The Lieutenant-Governor opened a fund for the local Missionary College, and the Raja was ordered to subscribe a few thousand rupees in aid of the fund. This he refused to do, and consequently the evil eye of the local authorities fell upon him. The displeasure of local authorities can bring upon a man any conceivable misfortune even deposition and banishment, and it has been decided that Raja Sarada Narayan is a lunatic. We do not know whether it has been decided to confine him in a lunatic asylum. In whose *raj* are we now living? Is King Edward VII unable to save his Indian subjects from official oppression? We like to see native judicial officers in the service. But the more the service is purged of such judicial officers as the trying Munsif in the above case the better.

SUHRID,
Sept. 15th, 1905.

7. The *Suhrid* [Noakhali] of the 15th September notices a case in the Court of Babu Ambika Churn Dutt, Deputy Magistrate, Noakhali, in which one Parbati Charan Mozumdar accuses a *chaprassee* of an Inspector of Works with having boxed his ears in the presence of several hundreds of people at Noakhali Railway Station. It appears that the accused *chaprassee* and a clerk were travelling by rail to Noakhali with their master, the Inspector of Works in question. Parbati Charan was a passenger in the same compartment as that occupied by the clerk and the *chaprassee*, and was requested by the clerk to change that compartment for another. He refused, and on this the clerk complained to the Inspector of Works, who thereupon inflicted upon Parbati the indignity referred to through his *chaprassee*. Parbati in due course lodged a formal complaint, which, however, was dismissed by the trying Deputy Magistrate, Babu Ambika Churn Dutt, as incredible. This judgment of the Magistrate is characterized as disgraceful.

NEURA DARPAN,
Sept. 16th, 1905.

8. The *Bankura Darpan* [Bankura] of the 16th September notices a case in the Court of Babu Charu Chunder Mukerjee, Deputy Magistrate, Bankura, in which the complainant is one Raimoni, a young woman of the *telie* caste and the defendants are R. B. Forsyth, a driver on the Bengal-Nagpur Railway, and a Musalman *khalasi*. After the preliminary hearing of this case, charges have been framed against the first defendant of wrongful confinement and outraging female modesty and against the second of wrongful confinement only. The complainant, probably because of her extreme poverty and fear of incurring social penalties, has now filed a statement in Court alleging that she charged the accused only with wrongful confinement, and that no offence against her modesty was committed, and concluding with a request for permission to withdraw the case, which she was too poor to conduct. It is pointed out that this case is a non-compoundable one according to the law, and hence the police are conducting the prosecution.

HITAVARTA,
Sept. 17th, 1905.

9. The *Hitavarta* [Calcutta] of the 17th September gives a short history of the criminal case of Prokash Lal *versus* Teck Narayan and Golam of Bankipur, and says that the case has been not less than ten times before the different Courts.

(d)—Education.

SANDHYA,
Sept. 14th, 1905.

10. Referring to the incident noticed in paragraph 8 of Report on Native Papers for 16th September, the *Sandhya* [Calcutta] of the 14th September writes:—

A Dacca College incident.
What insufferable tyranny! This *Feringhee* Principal is said to have remarked that the students by coming barefooted to College had shown disrespect to Government. What wonderful logic! What loyalty! The students did not break any law passed by Government; did not show any sign of rebellion against Government; they simply put off their shoes in order to give expression to their heart's pang. It is not quite clear how that can be taken to mean showing disrespect to Government. And we do not know what right the Bengali Head Master had to expel the students from the school for this offence and to draw blood from one of them by beating him mercilessly. The guardians of the students ought to bring a criminal case against this Bengali Head Master and this *Feringhee* Principal. And the students of the Dacca College and Collegiate School ought forthwith to take transfer to *swadeshi* schools and colleges. It is only strange that they have not as yet done so.

BANGAVASI,
Sept. 16th, 1905.

11. The *Bangavasi* [Calcutta] of the 16th September publishes an article from an expert in which the following observations are made:—

English Readers for Indian students.
We have already referred to the many defects and blemishes to be found in all English Readers written by Englishmen for Indian students, such as the trivial character of the subject treated of in them; the presence in them of lessons calculated to excite or foster a child's natural cruelty; their dealing with matters foreign and therefore either unintelligible or irksome to Indian children; their containing English nursery tales of which native children can make neither head nor tail; their dwelling too much on creature comforts—a thing which is attended with the risk of turning our children into brutes; the gross ignorance of native manners and customs.

betrayed in all lessons dealing with Indian subjects; and lastly their teaching a low, foreign morality in place of the high Hindu morality. But we have not said all when we have said this. Another curious feature of these Readers is that when they speak of Indian cultivation they do not speak of the various crops raised by the people themselves, but of the cultivation of tea and coffee—industries in which Englishmen are concerned, as if what the writers wished at heart was that our children, when grown up, should serve in the tea and coffee plantations of Englishmen or quaff tea and coffee by the cupful. The language of these Readers, too, calls for a remark. The eighteenth century and even the early nineteenth century English literature had something of a cosmopolitan character in its language and style, and therefore presented comparatively small difficulty to a foreigner who read it. There were, indeed, some long and hard words, but the structure of the sentences and the turn of expression were more natural, more simple, more free from idiosyncracies than is the case with English writings in these days. The words used at present are indeed small ones, but the whole turn of expression is extremely complex and stamped with the true English idiosyncrasy, which is only a reflection of the present day English egoism, conceit and arrogance. The language of these Readers, therefore, presents serious difficulties not only to the young students themselves but also to their teachers and guardians. We have heard this complaint from some high native officers of the Education Department. This evil may be remedied by the substitution of simple books like those which used to be published for Indian boys in the good old days by the Calcutta School-Book Society.

The meanings of hard words are now given in English Readers published in England. Seeing this, the authorities here, too, have directed that a similar practice should be followed in English Readers published in this country. But the necessity of finding out the meaning of a word for himself from the Dictionary exercises, to some extent, a student's ingenuity and judgment. We quote some remarks *a propos* of this subject from Sir Gurudas Banerjee's excellent book on education:—

"In finding out from the Dictionary the meaning of a word the student has to read carefully the sentence in which it occurs, and to exercise his mind in ascertaining, tentatively of course, to what part of speech the word belongs, if it can belong to more than one, and which of the different meanings given in the Dictionary will suit the context, and the exercise thus gone through affords no small training to the mental powers, while it is attended with pleasure each time the boy is able to hit a meaning which fits in with the context."

It should be noted that this practice of inserting the meanings of words in Readers has begun to be condemned by many good judges in England itself, and our educational authorities would do well to discountenance this practice at once.

The authorities here have also directed that English Readers published here should contain lessons in formation of simple sentences and translation from English into Bengali and *vice versa*. But this is open to objection. This would simply add to the bulk and price of the books. Let Government therefore print books containing such lessons at its own cost for the benefit of the teachers alone, and let the teachers confine themselves mainly to oral teaching on this subject, making the students note down only a few most important things. The memory is strong in infancy and its exercise is most healthful. Formerly, in our *pathshalas*, the teaching was almost exclusively oral, and when written things were resorted to for purposes of instruction, the writing was done by the students themselves from the guru's dictation. Let there be a reversion to this good old rule. It will help to fix things in the students' memory and exercise them in writing neatly and correctly. Only what the boys write should be carefully examined by the teacher.

(e)—*Local Self-Government and Municipal administration.*

12. The *Charu Mihir* [Mymensingh] of the 12th September writes that it is receiving reports of serious outbreaks of cholera in Mymensingh. About 70 or 80 persons have died in the course of a very short time at Jamalpur town alone.

CHARU MIHIR,
Sept. 12th. 1905.

Ten or fifteen new attacks are still occurring daily there. The state of affairs in North Tangail is still more deplorable. The majority of houses are under water and the inhabitants are living on temporary bamboo *machans* (platforms). It has become almost impossible to cremate or bury corpses. Corpses are floating in the rivers. Medical assistance is rarely available.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Sept. 14th, 1905.

13. The *Sri Sri Vishnu Priya-o-Ananda Basar Patrika* [Calcutta] of the 14th September writes as follows:—

The Calcutta Municipality on Lord Curzon's resignation.

It is reported that Lord Curzon will go away on resigning his service in India. But no one can be certain so long as he does not actually leave the land. If he stays, we shall gain rather than lose by it, because so long as he will stay amongst us our agitation will be maintained at a white-heat. But still people have become extremely anxious to see him out of this land. They fear him more than they fear plague and cholera, because they think that he is capable of doing any amount of mischief. No one on earth but Lord Curzon could wound the feelings of crores of human beings for acquiring a paltry fame. When he will leave India her 30 crores of children will draw a breath of relief. But look at the conduct of the Commissioners of the Calcutta Municipality! They have expressed regret at His Excellency's resignation. Are these the men who are said to represent public opinion in the country? Fie upon our local self-government and system of representation.

HITAVADI,
Sept. 15th, 1905.

14. Referring to the proposal made in the General Committee of the Calcutta Municipality to make a rule empowering the Chairman of the Corporation to prevent any person from delivering lectures in public parks and in the city if there be reason to fear that his lectures are likely to cause a breach of the peace, the *Hitavadi* [Calcutta] of the 15th September doubts if the municipal authorities have the power to make any such rule. The public will, no doubt, vehemently oppose the proposal.

BHARAT MITRA,
Sept. 16th, 1905.

15. Commenting upon the proposed Municipal bye-law disallowing public speech in the squares of Calcutta, the *Bharat Mitra* [Calcutta] of the 16th September says that the action is being taken at the instigation of the Government.

HITAVARTA,
Sept. 17th, 1905.

16. Referring to the proposed bye-law to forbid the delivering of speeches in the squares of Calcutta, the *Hitavarta* [Calcutta] of the 17th September hopes that the public will not fail to protest against the proposal.

DAILY HITAVADI,
Sept. 19th, 1905.

17. The *Daily Hitavadi* [Calcutta] of the 19th September points out that great inconvenience is likely to be caused by the enforcement of a rule which is said to have been recently introduced into the Howrah Municipality by Mr. Forrest, the Chairman. Hitherto, to any representation made by any rate-payer the reply from the municipal authorities used to be transmitted by post. But it has been now ruled that henceforth all rate-payers are to present their petitions in person to the Secretary who will tell them when they are again to call for the replies to such petitions. Those who will not be able to call within certain specified hours are to leave their application in a box specially placed for the purpose.

DAILY HITAVADI,
Sept. 20th, 1905.

18. The *Daily Hitavadi* [Calcutta] of the 20th September publishes a defence of the Chairman of the Debhata Municipality in which the writer seeks to disprove all the charges which were brought against the former and some local zamindars in a letter published in a previous issue of the paper. (See Report on Native Papers for 9th September, paragraph 12).

DAILY HITAVADI.

19. A correspondent of the same paper says that every year the water of the Kapotaksha and other rivers in the Jessore district is made unwholesome by the steeping of jute in them, and the use of the unwholesome water generates all sorts of epidemics and other diseases in all the country around. The official inquiry which has been set on foot in this matter is sure to prove a failure, because officers on inquiry always take care to support the jute-dealer. It is rumoured that the inquiry in respect of the Betna

river is being conducted with great strictness. But people have begun to step jute secretly in other places.

(h)—General.

20. The *Murshidabad Hitaishi* [Murshidabad] of the 13th September writes that the manner in which the Income-tax Deputy Collector of Murshidabad hears objections is simply surprising. A person may have paid a tax of Rs. 35 in one particular year and in the next year he may have through some accident suffered serious loss of income. In such a case the Deputy Collector knows that the tax ought to be wholly remitted, but all that he does is to express an opinion as to the impropriety of a sudden wholesale remission and to hold out a hope that it will be remitted by degrees year after year. Thus the tax of Rs. 35 is reduced to one of Rs. 20 at the first instance. But the point to be considered is how far such a practice is countenanced by the law.

MURSHIDABAD
HITAISHI,
Sept. 13th, 1905.

Further, persons whose incomes after inquiry and examination of papers last year were reported as below the assessable limit, have been served with notices to present themselves at Sadar with their papers, although these papers have already been examined once this year also by the Assessor when on tour. This moving to and fro from the mufassil to the Sadar in this rainy season when large parts of the district are under water is putting many people to the greatest inconvenience and loss.

21. In describing how the Partition Proclamation was received at Midnapore, specially by the school-boys, the *Medini Bandhav* [Midnapore] of the 13th September writes:—

MEDINI BANDHAV,
Sept. 13th, 1905.

Dear lads, we know that severed Bengal will not be reunited. But the picture of sorrow which you have impressed on the minds of the lifeless townspeople, the awakening which you have given them, is not to be effaced—it will last for all time.

22. The *Bharat Mitra* [Calcutta] of the 16th September says that according to the *Amrita Bazar Patrika* the Partition of Bengal will cause an additional expenditure of 85 lakhs of rupees a month. It would have been, therefore, better if the whole Presidency of Bengal had been raised to a Governorship.

BHARAT MITRA,
Sept. 16th, 1905.

23. The *Hitavarta* [Calcutta] of the 17th September is unable to understand the rumour regarding the resignation by Sir Andrew Fraser of his office. It is only the *Daily News* which has given currency to this rumour. The *Englishman* has contradicted it.

HITAVARTA,
Sept. 17th, 1905.

24. Referring to the long article in a recent issue of the *Times of India* newspaper under the head lines "Bombay Slaves; cold-blooded inhumanity; a plea for Government intervention," the *Daily Hitavadi* [Calcutta] of the 19th September writes that it is certainly surprising to see this sudden flow of sympathy with the mill-operatives of Bombay, who, in return for increased wages, are doing overtime-work and thereby assisting their countrymen in connection with the *Swadeshi* movement, on the part of persons who carry on slave trade with the coolies of tea-plantations in Assam, whose sympathy is not stirred by the sight of clerks in Government offices working up to the late hours of 8-30 or 9-30 P.M., and who do not break their silence when they see Indians harassed like slaves in numerous other ways. The dexterous language used by the *Times* should not deceive any educated Indian. Nor should Government be anywise moved by it. But it is not certain how the authorities will act at this juncture. With the past experience of the Factories Act and the cotton excise duties, how can one say that Government will not again attempt to forge fresh fetters for the Indian cotton-mills at the instigation of foreign workmen, whose interests are threatened by the *Swadeshi* movement? Government professes to desire the welfare of the indigenous industries, but its practice differs from its professions in this matter.

DAILY HITAVADI,
Sept. 19th, 1905.

CHARU MIHIR,
Sept. 12th, 1905.

VI.—MISCELLANEOUS.

25. The *Charu Mihir* [Mymensingh] of the 12th September writes:—

The *Swadeshi* agitation in Mymensingh.

Over all parts of this district, methods are being discussed to keep the *Swadeshi* agitation alive. In this rainy season with many parts of the district under water and in the grip of cholera, there is no lack of enthusiasm; reports are being daily received of numerous meetings in the mufassil.

Many cobblers of this town are refusing to mend English shoes. It is rumoured that the washermen also will soon assemble in meeting and resolve no longer to wash any new clothes of English manufacture.

CHARU MIHIR.

26. The *Charu Mihir* [Mymensingh] of the 12th September has the following:—

The Partition.

The coming 30th Aswin (the 16th October), Monday, is the *mahabijaya* (the great day on which the goddess Durga is taken farewell of after her annual worship) day. That day will witness the last embrace between North and East Bengal on the one hand and West and Central Bengal on the other.

This is a memorable day for Bengalis. A new chapter will be added to the history of Bengal from that day; the national life of the Bengalis will take a new aspect from that day.

A selfish policy has made the English nation blind. The flag of the liberal policy which once flew as high as the skies is now kept furled. The days of Wilberforce are gone. The English at one time carried the flag of freedom all over the world and boastfully sang "Rule Britannia, rule the waves, Britons never shall be slaves." What does the change from that state to the one which they are now in indicate?

That nation cannot long maintain its superiority intact which, forgetting its national watchword and its national dignity, pays worship only to a policy of selfishness.

Lord Curzon has done his work; we now shall do ours; and where we have lost strength, try and gain twice our former strength. Efforts lead to success. From this day Bengalis, with the great principle of life-long effort as their motto, will advance on the path leading to success.

Inhabitants of Bengal, Mother Bengal is about to wash away your misfortunes to-day by her own blood. Listen to the mother's call.

The auspicious movement to stand up on one's own legs is arrived. From all sides the blessings of Providence are summoning you. It is a law of the world that a desire to rise again should succeed a fall. It seems that that day is come at last.

Let the great flame of this agitation spread not only through Bengal but throughout all India.

Be once initiated into the principle of self-help. You will no longer have to beg at the foreigner's door for food.

Love for one's own country and people is a general rule all over the world. There is no fear of the Government stretching forth its arms in this connexion.

Fearlessly go on fulfilling your resolves. Know that the resolve you have made will put your manhood to the final test.

Patience and fearlessness are wanted. God will protect you from behind.

CHARU MIHIR.

27. The same paper has the following:—

The *Swadeshi* agitation.

Every nation on the face of the earth, no matter whether free or subject, has a right to use things manufactured in its native country. We never thought that any offence could lie in the giving up of the use of foreign articles and the taking to the use of country-made goods. But we now see that we were mistaken in our belief. India is not apparently subject to this universal rule. It is not the will of the English that India should enjoy this natural right. What is natural in other countries is not natural in this country. What is patriotism in other lands is in India regarded as a serious offence.

Of the poverty of this country nobody has any doubt. It is this poverty that is the cause of repeated famines in India. This poverty has come upon India as the consequence of the extravagance of Government and of the all-

grasping policy of the English merchant. It is not our purpose in this article to dwell on the extravagance of Government. The natives of this country have come to understand how the English mercantile community is sucking the last drop of India's blood, like so many leeches. The Bengalis, after endless harassments, have resolved, in order to remedy the distressful condition of their country, to discard the use of foreign goods and to take to the use of *swadeshi* things. For this unpardonable offence of the Bengalis, many English merchants have become excited. The *Englishman* newspaper of Calcutta is calling upon the Government to strike at the root of this agitation.

If the Government of India had done its duty, the industries of this country would not be in the deplorable state they are in now. But our white-skinned rulers have not been able to go against the interests of their own country and race. The English are accustomed to boast that India is governed in the interests of the Indians. That this boast is unfounded is proved by almost every act and measure of Government. There are too many instances in which the interests of the Indians have been ignored because they clashed with the interests of the English. Even now the English mercantile classes and the British Government are not well-disposed towards Indian industries. The burden of an inequitable duty keeps the Bombay industry from attaining full expansion. The truth is that the British Government and the English mercantile community are responsible for the widespread poverty of India.

The commercial policy of the English has broken the backbone of India. The prosperity of England has been established on the ruins of India's indigenous industries. The country's wealth is no longer being permitted to remain in the country. The Bengalis, in order to preserve their own existence, are expressing a desire to give up, as far as they can, the use of foreign things and to take instead to the use of country-made things. They have not resorted to any improper or despised methods. Like the English merchants, they have not appealed to Government for the enactment of any unjust law. They have only exercised a right which is natural to every race on earth. And yet, the English merchants, forgetting the disgraceful policy they pursue themselves, are giving expression to venomous sentiments against this agitation. This pouring out of venom by a few Englishmen will do no harm to the present movement. Opposition and danger will only make the Bengalis firmer in their resolve. Our countrymen will not, at the frowns of Europeans, give up the *swadeshi* agitation which they have taken up in order to save themselves from inevitable destruction.

28. The *Kasipur Nivasi* [Barisal] of the 13th September reports that on the 10th September preceding the washermen and barbers of Barisal town assembled in meeting and resolved thenceforth to use only *Swadeshi* goods.

KASIPUR NIVASI,
Sept. 13th, 1905.

Meetings in favour of the *Swadeshi* movement.

The same paper reports a meeting of ladies with a similar object at the old premises of Babu Peary Mohan Bose, Assistant Settlement Officer, in the Amanatganj quarter of the same town on the same date.

29. The *Barisal Hitaishi* [Barisal] of the 13th September is almost entirely taken up with notices of meetings in favour of the *Swadeshi* movement.

BARISAL HITAIISHI,
Sept. 13th, 1905.

The *Swadeshi* movement.

30. The *Pratijna* [Calcutta] of the 13th September has the following:—

PRATIJNA,
Sept. 13th, 1905.

The *Swadeshi* movement.

On the day on which we see that our *Swadeshi* traders, awakened and inspired, and bound by a resolve, have completely stopped the import of British goods; when we see that British ships laden with British cargo belonging to British merchants after coming to an Indian port return to England for want of purchasers for their goods; when we see that no native succeeds in finding any British goods anywhere, although he ardently wishes to do so,—on that day we shall know, we shall feel to the very core of our being, that the resolve of us, the three hundred millions of India, has been at last fulfilled; that the dark days of India's sorrows have come to an end;—on that day we shall see that the sun of happiness has arisen on the firmament of India in blazing glory. Then shall we no more stand in need of meetings, or of loud cries and wailings. Our despicable lives will no longer be then lowered to the lowest level of despicableness by being trained to the utterance of petitions. Then will our wealth remain in

our own hands, and our religion, established in our hearts, will yield us the greatest joy.

MALDAH SAMACHAR,
Sept. 13th, 1905.

31. The *Maldaha Samachar* [Malda] of the 13th September notices a meeting in favour of the *Swadeshi* movement at the Theatre Hall at Malda on the 10th September last.

The same paper publishes a "national song" advocating the use of *Swadeshi* goods.

JASOHAR,
Sept. 13th, 1905.

32. The *Jasohar* [Jessore] of the 13th September notices public meetings held at the following places in the Jessore district in favour of the *Swadeshi* movement:—

Meetings in favour of the *Swadeshi* movement.

Jessore.

Jhikargacha (10th September 1905).

Basundia (10th September 1905).

Binodepur (Magura) (1st September 1905).

Khajura (4th September 1905).

Ratanpur (3rd September 1905).

Sridharpur.

JASOHAR.

33. The same paper publishes a letter purporting to have been issued by a number of students hailing from Khulna and Jessore from 5-1, Gurucharan De's Lane, Bowbazar, Calcutta, and intended for the guidance of the students in those districts in dealing with the *Swadeshi* movement. The following is the substance of the letter:—

A letter issued by students.

BRETHREN,

Foreign merchants have done what harm they could do to us. By means of British and other foreign articles they have dealt a death-blow to the arts and commerce of our country; they have stolen our food-grains and riches in exchange for glassware; they have reduced the golden land of Bengal to the condition of a *smasan* (cremation ground). There was a time when our clothes used to hide the nakedness of Englishmen, when the products of Indian arts used to decorate their parlours and when they used to take pride in using our articles. But, brethren, those days are gone. To-day our weavers are living in destitution due to the oppressions of Manchester, our sugar-merchants are unable to make the two ends meet on account of the competition of German sugar, and our conch-dealers have been reduced to beggary in consequence of their inability to compete with the makers of glass *churis*. The Englishman's law has stopped our salt-manufacture and obliged us to use English salt. Our middle-class and lower-class people have been reduced to a helpless condition. We are strangers in our own land. Mother earth has not a handful of rice for us. Rich in our riches, the English are living in palaces, but we have not got even huts to live in. Last of all, the Viceroy has hurled the final blow on our heads: he has divided Bengal into two parts. We shall no longer be able to call Bengalis of East Bengal our brethren, nor will they be able to call us their brethren. We shall not weep at their sorrows, nor will they weep at ours.

Have we no power to remedy this miserable condition? Brethren, we have only one remedy: we will not purchase a pice-worth of foreign-made articles even at the cost of our lives.

JASOHAR.

34. The same paper says that October 1905 will be an epoch-making month in the life of the Bengali nation. It will drive the current of the Bengali's life from its old channel in which it has been flowing for a long time into a new one. So long Bengalis lay charmed with the romantic idea that they would attain greatness under the English rule. But now that charm has been broken and the nation has come to see that in these days of Imperialism the people's voice is considered to be of no worth; whilst official *zid* must be maintained at any cost. It is Lord Curzon who has done all this for the Bengalis; so that October 1906 will find the Bengalis not the weak and dejected Bengalis of to-day, but a nation slowly but steadily advancing on the hard and strenuous path of national life.

A change in the national life of the Bengalis.

35. The *Pabna Hitaishi* [Pabna] of the 13th September publishes a song on the *Swadeshi* movement, the leading idea of which is that Government has now partitioned Bengal simply because the Bengalis are weak, but by supporting the *Swadeshi* movement, they will gather national strength for the future.

PABNA HITAIISHI,
Sept. 13th, 1905.

A song on the *Swadeshi* movement.

36. The same paper publishes another song dwelling on what are styled the various strange doings of the out-going Viceroy which may be briefly summarised as follow: the Delhi Darbar, the Victoria Memorial, the Tibet Mission, the Convocation Speech, the Official Secrets Act, the Universities Validating Act, and the Partition.

PABNA HITAIISHI.

A song on Lord Curzon.

37. The same paper contains a third song in which, briefly speaking, the writer describes his awakening to a sense of his duties to his fatherland.

PABNA HITAIISHI,

A song.

38. The *Murshidabad Hitaishi* [Murshidabad] of the 13th September publishes a poem describing the awakening of the public mind in Bengal, as illustrated by the spread of the *Swadeshi* movement.

MURSHIDABAD
HITAIISHI,
Sept. 13th, 1905.

A poem on the *Swadeshi* movement.

39. The *Medini Bandhav* [Midnapur] of the 13th September writes:—

MEDINI BANDHAB,
Sept. 13th, 1905.

The *Swadeshi* movement.

A most strenuous agitation in favour of the use of *Swadeshi* goods, and of the discarding of foreign-made articles is in full swing. It has so quickly spread all over India that the auspicious finger of Providence seems to be clearly visible in it. God has come to our help. What have to fear now?

The same paper continues on the same subject.

Beware! Beware!! Beware!!!

Do not flinch from your resolve. You must win or die at your post. Lord Curzon has branded us as liars.

That brand must be wiped off.

Beware! Beware!! Beware!!!

The same paper notices meetings in favour of the *Swadeshi* movement at—

Khairpai on the 9th September.

Dantun „ 11th „

Panchrol „ 2nd „

The same paper writes that foreign salt is a most unclean thing, not fit to be touched either by Hindus or by Musalmans. It is very white to look at, and therefore one naturally wishes to use it in preference; but what Hindu knows that this pure white foreign salt is purified by cows' blood and bones? What Musalman, again, is aware that it is purified by swine's blood and bones?

It is not salt alone which is not fit to be touched or eaten by Hindus and Musalmans. English foreign sugar also is not fit to be eaten by either Hindus or Musalmans.

By the use of foreign salt and sugar both Hindus and Musalmans have lost their religion, Bengalis have ruined themselves.

What was so long mere hearsay is now in a sense ocularly demonstrated. Will Bengalis still, on the plea of cheapness, continue to lose both caste and religion by eating cows' and swines' blood and bones with foreign salt and sugar?

Not a moment's further delay is proper. Let every one immediately bind himself or herself by a resolve to discontinue the use of British salt and sugar.

40. The *Jyoti* [Chittagong] of the 14th September says that the *Swadeshi* movement has nothing political about it. It is, as a matter of fact, an old movement. Recently it has only received an impetus in consequence of the oppressions of the Government.

JYOTI,
Sept. 14th, 1905.

The *Swadeshi* movement.

41. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 14th September notices public meetings held at 19 different places in the country in favour of the *Swadeshi* movement.

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA,
Sept. 14th, 1905.

Meetings in favour of the *Swadeshi* movement.

SRI SRI VISHNU
PRIYA-O-ANANDA
BASAR PATRIKA,
Sept. 14th, 1905.

42. The same paper says that under the Muhammadans India, however much she might have lost in other ways, was not dependent on any foreign country for the supply of clothing for her children. But with the advent of the British rule, British traders usurped the place of native traders and gradually the arts and industries of the country perished. The Indian market was thrown open to British goods, while high excise duties were imposed on Indian goods exported to England. The renowned historian Wilson says that English officials had recourse to unjust measures in order to secure the destruction of the arts and industries of the country. Had it not been for the crooked and unjust policy adopted by English officials during the latter part of the 18th and the earlier part of the 19th centuries, India would not have become so wretched and helpless as she is found to-day. We are being obliged to say all this in consequence of the virulent attacks which are being made by a class of people upon the present *swadeshi* movement in Bengal. In 1859 the Directors of the East India Company ordered that Indian silk might be sold in England, but not Indian silken goods. Did it not amount to a boycott of Indian silken goods in England? The English rulers of India in those days did more than this. They passed a law to the effect that whoever refused to work in the Company's silk factories and independently dealt in silk would be punished as a criminal. The writer then quotes from the writings of Henry St. George, one of the Directors of the East India Company, and Wilson, the historian, to show how Indian arts and industries were stifled by the English. The Indians, says the writer, are weak, dependent and degenerated. What can they do? But wherein are they wrong in making an ephemeral effort to give up the use of foreign articles? They ought to make a firm determination to make the effort successful. How long will they depend on foreigners for the wherewithals to cover their bodies?

SANJIVANI,
Sept. 14th, 1905.

43. The *Sanjivani* [Calcutta] of the 14th September writes:—
The *swadeshi* movement We see that Providence himself has instilled life into all Bengal. At this auspicious time, let all people band themselves into groups and work.

Let the old and the young and the boys of every town band themselves and go about from house to house saying: "We have heard the voice of God—unless the use of British goods is given up, the severed limbs of the fatherland will not be reunited; prosperity will not come to the country."

Let the boys, the old and the young of every subdivision, form themselves into bands and visit every individual house and try and induce all to bind themselves by a resolve to use *swadeshi* goods.

Let the boys and the old and the young of every village unite and arouse all the villagers to the necessity of using *swadeshi* goods.

Let bands of "devotees to the service of the *swadeshi* (native country)" be formed in every town, subdivision, and village. In villages where there are no educated people, let the uneducated brethren be made to understand the benefits of the use of *swadeshi* articles. Let every fair, bazar, *méla* and place of pilgrimage be visited, and all the people there assembled, male and female, induced to take a firm resolve to give up the use of English-made goods.

Let no village remain in Bengal, let no man or woman remain in the country, to which or to whom the joyous tidings shall not soon be carried, in favour of the use of country-made goods and against the use of British goods.

The band of "devotees" should on the one hand preach against the use of British goods and labour; on the other to make country-made articles easily available in every town, subdivision, and village.

Shop-keepers should be requested to keep country-made cloths, sugar and salt, utensils, etc., in stock. If any shop-keeper refuses to do so, everybody should stop making purchases from his shop. When the shop-keeper sees that nobody is buying British goods, he will be compelled to stock his shop with country-made things. Let the band of "devotees" buy yarn cheap from Calcutta and advance them to the *tantis* (weavers) and *jolas* in the mufassil. These *tantis* and *jolas* are very poor. They will not be able to turn out cloths in large numbers unless yarn is advanced to them. Let the bands of "devotees"

collect money and buy fly-shuttle hand-loom from Serampore and teach one or two weavers the use of these machines and then distribute them freely all over the country. If this is done, in six months the outturn of cloths in Bengal will be doubled.

If any shop-keeper in any place refuses to keep country-made goods in stock, let the band of "devotees" to the service of the fatherland collect subscriptions and start a *swadeshi bhandar* (country-goods store) there.

Let bands of devotees be established in every village and subdivision. Let each such band have a Secretary, and let the names of these Secretaries and of these devotees be sent to the office of this newspaper. We promise to try our best to assist them in their divinely-appointed work.

Under the heading "The depth and widespread nature of the agitation in Calcutta", the same paper writes:—

The spread and the keenness of the flame of agitation which has been lighted in Calcutta are really indescribable. This flame is now spreading to all parts of the town like a wild fire. Young and old, rich and poor, male and female, all are offering oblations at this great fire. This flame has sanctified Calcutta and converted it into a sacred place for Bengalis. The sacred flame of love for native land has been lighted in every quarter of Calcutta. Last week we noticed meetings at College Square, Beadon Square, Shambazar, and Raja's Bazar. This flame has now spread from the centre to the outskirts of the town. Since last Saturday four meetings have been held at Bhowanipore, Kidderpore, Paikpara, and Balliaghata. At every one of these meetings the cry was the same: "I worship thee, Mother—no more shall I use English goods."

The same paper writes:—

The day of a life-and-death struggle has come to the Bengalis. If the Bengali race wishes to exist, and if the Bengali name is to be purged of all reproach and made to surround itself with a halo of glory in the eyes of the world, then Bengalis must conquer in this struggle. People say that the Bengalis are without leaders. We see that God, the saviour and preserver of all nations, is acting in person as general in this struggle; otherwise who could have brought about this awakening among the inert Bengalis? In this struggle God has appointed everyone in Bengal, irrespective of age and sex, to the calling of a soldier. The call of God himself has come for the rousing of the Bengalis. Let every Bengali now awake to his duties and responsibilities.

The same paper gives an account of the *swadeshi* movement in East Bengal and publishes an appeal to Bengali ladies to eschew foreign-made goods:—

The same paper notices meetings in favour of the *swadeshi* movement at—

Rasalpur (Mymensingh), on the 3rd September.
 Nabinagar (Tippera), on the 3rd September.
 Bagerhat (Khulna), on the 5th September.
 Kouramara (Khulna), on the 5th September.
 Jalabari (Backergunge), on the 4th September.
 Giridih, on the 3rd September.
 Dighapait (Mymensingh), on the 2nd September.
 Rangdia (Khulna), on the 28th August.
 Bikrampur (Dacca).
 Nandina (Mymensingh), on the 3rd September.
 Samta Baguri (Bengal Central Railway).
 Cuttack, on the 3rd September.
 Panchrol (Contai), on the 30th July.
 Alampur (Howrah), on the 3rd September.
 Kaijuri (Tangail), on the 4th September.
 Rayerkhati (Backergunge), on the 4th September.
 Hazaribagh.
 Mertala (Burdwan).
 Silchar (Cachar), on the 20th August.

RANGPUR
BHARTAVAH,
Sept. 15th, 1905.

44. The *Rangpur Vartavaha* [Rangpur] of the 15th September publishes a poem, regretting that Bengalis, both Hindu and Musalman, intoxicated with luxury, unhesitatingly put money into the foreigner's pocket and ending with a call to the people of the country, irrespective of caste and creed, to devote themselves to the improvement of the indigenous arts.

HITAVARTA,
Sept. 15th, 1905.

45. The *Hitavadi* [Calcutta] of the 15th September publishes short accounts of meetings held at the following places in favour of the *Swadeshi* movement:—

Panihati (24-Parganas)	...	...	...	3rd September 1905.
Sachiadaha (Khulna)	...	...	...	1st ditto.
Hazaribagh.				
Bendhir (Barisal)	...	...	...	} 23rd August 1905.
Suri (Birbhum)	...	...	...	
Bansa (24-Parganas)	...	...	...	} 3rd September 1905.
Pirojpur (Backergunge)	...	...	...	
Khajura (Rajshahi)	...	...	...	} 25th August 1905.
Juniadaha (Nadia)	...	...	...	
Sherpur Town (Mymensingh)	...	...	...	21st ditto.
Taki (24-Parganas)	...	...	...	3rd September 1905.
Domkol (Murshidabad)	...	...	...	2nd ditto.
Patia (Rajshahi)	...	...	...	19th August 1905.
Molkonda	...	...	...	} 22nd ditto.
Dinajpur	...	...	...	
Barisal	...	...	...	} 27th ditto.
Pabna	...	...	...	
Santipur	...	...	...	

DAILY HITAVADI,
Sept. 15th, 1905.

46. The *Daily Hitavadi* [Calcutta] of the 15th September writes to the following effect in an article headed "Why should we give up agitation?"—

The Anglo-Indian community
and the *Swadeshi* movement.

Some Anglo-Indian editors are advising us to give up the *Swadeshi* movement, on the ground that the movement has displeased the Government and has made it all the firmer in its resolution to partition Bengal for the sake of its prestige. They want us now to join the Anglo-Indian community in order to form a 'League,' whose object would be to carry on, by constitutional methods, an agitation against partition.

In reply, we have the following points to urge to the notice of the Anglo-Indian community:—

First, the Anglo-Indian community, as a whole, never before opposed the Partition, and it is not true that it is the *Swadeshi* movement which has made them keep aloof from the Partition agitation.

Secondly, it is not likely that we shall lose the sympathy of the English liberal party in consequence of the *Swadeshi* movement. If we do, the liberal party will not deserve their name. The mass of the English people have never evinced any interest in our affairs. It is this apathy of the English people which makes official arbitrariness possible in India. It would matter little to us, therefore, if the *Swadeshi* movement displeases the people of England, to arouse whose sympathy is the principal object of the movement.

Thirdly, it is the Anglo-Indian community which, by its contemptuous treatment of the native community, has created the ill-feeling between the two communities.

We know full well the meaning of the sympathy and affection which the Anglo-Indian community at times professes for us. That community remains pleased with us, if, like savages, we submit to all their oppressions, worship them like gods, remain content with the food and clothing they may condescend to give us and sing their praise. And now that we are trying to stand on our own legs, these disinterested people, overflowing with sympathy for us, have come forward to advise us to stop the agitation which, they say, will cause our ruin; as if they would place the moon from the sky in our hands if we gave up agitation; and as if our agitation was the only obstacle in the way of their making a display of their love for us. Such is selfishness!

We assure the Anglo-Indian editors that their sweet words will not beguile us and that the agitation will not be easily given up. The course which the Bengalis have adopted, after a careful consideration of the situation, will not be given up under your selfish advice. Looking at the past, we are not afraid to lose your sympathy. You may join us or not as you please, but we shall not and we cannot give up our agitation.

47. The same paper notices meetings in favour of the *Swadeshi* movement at the following places:—

DAILY HITAVADI,
Sept. 15th, 1905.

Meetings in favour of the *Swadeshi* movement.

Karimganj (Mymensingh)	...	...	On the 8th September.
Santipur	...	...	On the 9th "
Jherria.			
Aivkandi (Barisal)	...	...	On th 8th "
Purnea	...	...	On the 13th "
Mandalay (Burma)	...	...	} On the 10th "
Nakipur (Khulna)	...	...	
Barahatia (Chittagong)	...	...	On the 5th "

48. The *Daily Hitavadi* [Calcutta] of the 16th September notices meetings in favour of the *Swadeshi* movement at the following places:—

DAILY HITAVADI,
Sept. 16th, 1905.

Meetings in favour of the *Swadeshi* movement.

Basira (Dacca).			
Dumri (Hazaribagh)	on the 10th September.		
Satkhiria (Khulna)			
Mulghar (")	on the 5th September.		
Bokra (Burdwan)	" 10th "		
Searsole (")	" 9th "		
Basirhat (24-Parganas)	" 11th "		
Nalhati (Birbhum)	" 9th "		
Kaliganj (Dacca)	" 9th "		
Bhawal (")			
Abhayapuri (Goalpara).			
Jainagar	on the 10th September.		

49. The same paper writes that the following will show the extreme alarm which has been caused among the people of Barisal by the Partition Proclamation. Some mischievous person in Barisal has spread the rumour

DAILY HITAVADI.

The Partition question in Bengal.

that now that Bengal has been annexed to Assam, Government will no longer return the money deposited in the postal savings' banks. There has been a great sensation over this rumour at the post office, and hundreds of depositors are withdrawing their deposits. The clerk in charge is finding it difficult to meet all the calls.

50. The same paper exhorts all Brahman priests to give timely notice to their disciples that in the coming *puja* they will not perform worship if any foreign article is made use of in that connection. And this prohibition of the use of foreign articles should be extended not to their *puja* only but henceforth to all *pujas* and auspicious ceremonies, like marriage, *sradh*, &c.

DAILY HITAVADI.

Brahmans and the *Swadeshi* movement.

It is further suggested that selected Brahmans in each village should henceforth exercise a sort of censorship over the villagers, taking note of, warning, and, if necessary, outcasting, such of them as may be found using foreign salt, where country salt is equally readily available. For the support of these specially selected Brahmans, the zamindars in each locality should hold a meeting and arrange to raise a fund, which may be collected on the same occasions on which *barwari* subscriptions and subscriptions in aid of school houses, temples and the like are now collected in the villages.

Lastly, it is said that the time has now come when the Brahmans of Nadia, Bhatpara, Calcutta, Khurda, Goswami Malipara and Bikrampur, &c., should hold meetings among themselves for the spread of the *Swadeshi* cause and thereby add their quota to the good work being done by the ordinary public.

DAILY HITAVADI,
Sept. 16th, 1905.

51. The same paper notices, with approval, a suggestion, which has been made in certain quarters, to celebrate the coming 29th September as the anniversary of the day in the year 1701 A.D. on which the first of the series of Parliamentary Statutes, directed against the weaving industry of India, was passed.

DAILY HITAVADI,
Sept. 17th, 1905.

52. The *Daily Hitavadi* [Calcutta] of the 17th September publishes accounts of public meetings held at the following places in favour of the *Swadeshi* movement:—

Khajura, 4th September 1905.

Aiho (Malda), 8th September 1905.

Kandi, 10th September 1905.

Kakurgachhi Junction, 9th September 1905.

DAILY HITAVADI.

53. The same paper says that generally speaking European officers do not treat their native subordinates well. The Babus are treated like cats and dogs and most vilely abused with such terms as শাল, শ্রম, শ্রমকিবাদ, &c., and are even beaten, whipped and kicked by their white superiors. Unity is the first thing required to prevent all this. The *Bara Babus* (head clerks) of all European firms in Calcutta should meet together and form a "Clerks' Association" with the co-operation of their subordinates. Every member of the Association should contribute every month his mite to the fund of the Association from his salary, say at the rate of a pice per rupee of salary in the case of subordinate clerks and at the rate of two pice per rupee of salary in the case of *Bara Babus*. This fund should go to help such clerks as would be compelled to go on strike by the ill-treatment of their European masters. Another important duty of the Association should be to prevent strikes of clerks by helping to settle disputes between them and their masters.

DAILY HITAVADI,
Sept. 19th, 1905.

Meetings in favour of the
Swadeshi movement.

54. The *Daily Hitavadi* [Calcutta] of the 19th September notices meetings in favour of the *Swadeshi* movement at—

Rajpur (south of Calcutta) on the 17th September.

Khoksa Janipur (Nadia) on the 26th August.

Tribeni (Hooghly) on the 16th September.

Brindabandham (Upper Provinces), on the 10th September.

Kaliganj (Nadia) on the 9th August.

Bhola, on the 10th September.

Sailakup (Jessore) on the 10th August.

Sabeganj (Backerganj) on the 17th September.

Barano (Hazaribagh).

Islampur (Murshidabad), on the 4th September.

Bidyaganj (Mymensingh) „ 8th „

Sakalla (Pabna) „ 10th „

Betar (Howrah) „ 10th „

Katikpur „ 9th „

DAILY HITAVADI.

55. The same paper publishes a letter purporting to have been written by a Musalman, in which the writer maintains that, though on the surface it may seem otherwise, the Musalman community of Bengal, and specially the Musalman masses, are quite at one with their Hindu brethren in supporting the *Swadeshi* movement and opposing the partition of Bengal.

DAILY HITAVADI,
Sept. 20th, 1905.

56. The *Daily Hitavadi* [Calcutta] of the 20th September writes as follows:—

"The new life."

Every thoughtful man will say that the new life which now animates every native community in India marks the dawn of the future greatness of the country. It is altogether impossible that the new force which has awakened not only Bengal but all India from a death-like torpor on the simple question of the Partition of Bengal will cease to exist as soon as it has manifested itself. But to preserve it we must take our stand

on the impregnable rock of perseverance, self-control, strength of mind and self-sacrifice.

Lord Curzon has by his hard and harsh rule succeeded in doing what the long course of British rule in this country failed to do. He has awakened the sleeping energies of the Indians. Roused to a proper sense of their miserable condition, the Indians have resolved to improve their native arts and industries. Let us not now spoil everything by doing anything wrong or unwise.

57. The following is a translation of a song published in the same paper under the heading "Invocation song":—

"Invocation song."

DAILY HITAVADI.
Sept. 20th, 1905.

Come ye, O *Chandi*, at the close of the *yuga* to punish *Chanda* and *Munda*. The great impostors are cutting the body into pieces with great violence.

We die of fear at (their) roar; dispel our fear, O Doer of Good.

This universe is being turned topsy turvey under the weight of *Daiityas'* feet.

Awake again, O mother, in this Yuga to remedy (our) misfortunes. Come and, assuming that form, kill the *Raktabij*.

Come, O mother, the dispeller of the three evils of life (*Tritap*); this earth is astounded; tears flow from all eyes at the arrogance of *Sumbha* and *Nisumbha*.

O loved of Hara, throw out your ten hands in the directions and remove the pressure which is on the earth by killing *Mahisasura*.

Come down, again, on the earth in that form and in that same terrific voice call, "Stay, stay."

Let the three worlds become silent on hearing that fearful sound. With an humble heart Bisarad prays at those feet of yours.

58. The same paper publishes a short account of a public meeting in favour of the *Swadeshi* movement held on the 17th

DAILY HITAVADI.

Meetings in favour of the *Swadeshi* movement.

idem in the house of Babu Jogendra Nath Mallik, 27, Sobharam Basak's Lane, Calcutta, under the presidency of Babu Surendra Nath Banerji.

The same paper notices meetings held at the following places in favour of the *Swadeshi* movement:—

Barekhali, Magura, district Jessore	...	...	13th September 1905.
Khosedpur, Nadia	...	...	16th " "
Jamserpur, Nadia	...	...	5th " "
Bhola, Barisal.			
Hayratpur, Barisal	...	...	11th September 1905.
Lamchar, Noakhali	...	...	9th " "
Jagannath College, Dacca	...	...	6th " "
Dumain, Faridpur.			
Bastanga, Rangpur	...	...	13th September 1905.
Kurigram, Rangpur	...	...	12th " "
Angarberia, Contai district, Midnapore	...	...	15th " "
Baruipara, Khulna	...	...	14th " "

59. The *Sandhya* [Calcutta] of the 15th September gives the "two following pieces of good news." The first is

SANDHYA,
Sept. 15th, 1905.

"Two pieces of good news." that the Marwari traders have resolved to stop buying English goods for the next four months. And the second is that the Lieutenant-Governor of Bengal has objected to the proposal, originally made, to send one-third of the clerks of each of the Secretariat offices to Shillong.

60. The *Sandhya* [Calcutta] of the 16th September writes as follows under the heading "A *Feringhees'* trap":—

SANDHYA,
Sept. 16th, 1905.

Europeans and the *Swadeshi* movement.

Yesterday at College Square a black-skinned *Feringhee* came to make a speech. He began to speak most terrible things, such as beat the English and turn them out. The police were present, but they took no notice of these utterances. Was this *Feringhee* mad or in disguise? We suppose the man acted in this way in order to bring people into trouble. If the people and the students in the crowd had thoughtlessly joined with this *Feringhee*, mischief might have come about. Efforts are being mad on all sides to bring people into trouble by means of trickery. Beware! Beware!

The *Feringhee* newspaper of Allahabad has got hold of a printed scrap of paper. It contains some nonsense directed against the English that has made the newspaper in question jubilant. Here is an opportunity now to catch the Bengalis and hang them. What a grand fun and great joy that must be. The *Feringhees* are keenly on the look out for pretexts.

Further reliable information has been received that the police authorities are close after certain of the newspapers, keenly looking out for the slightest pretext when they will at once pounce upon them.

But why are the *Feringhees* angry in this fashion? We shall use country-made things and cease to use foreign goods. This is the statement of our wishes. It may mean some loss to the *Feringhee* merchants, but it is not our wish to injure them. The giving up of the use of British goods will necessarily be followed by some loss to the *Feringhee* traders. How can we be blamed for that?

What can explain so much imprudence on the part of these wretched *Feringhees*? Is the English nation still so uncivilised as to oppress its own subjects at the bidding of the merchants? It is true that English Magistrates once did oppress the subjects of the King at the instigation of the indigo-planters, but they have got rid of that sort of barbarism owing to contact with the civilised, humane and religious people of India for such a long time. The English Government will never become angry with its subjects at the wish of the merchants.

SANDHYA,
Sept. 18th, 1905.

61. The *Sandhya* [Calcutta] of the 18th September publishes a poem describing the characteristics of the man who may be considered a disgrace to Bengal. These characteristics may be summed up as a habit of patronising English manufactures and of showing a want of self-respect in one's dealings with Europeans.

A poem on the *Swadeshi* movement.

SANDHYA,
Sept. 19th, 1905.

62. A correspondent writes to the *Sandhya* [Calcutta] of the 19th September dwelling on the success which has attended the efforts of a number of young men to win over the prostitutes of Calcutta to the *Swadeshi* cause. Specific cases are mentioned where some of these women destroyed glass bangles and porcelain toys of foreign manufacture. And it is further said that they have almost universally given up their old habit of smoking bird's-eye cigarettes.

The *Swadeshi* movement.

SANDHYA,
Sept. 20th, 1905.

63. The *Sandhya* [Calcutta] of the 20th September writes as follows:—
Every one is asking, will it be maintained to the last? In reply to this question it may be said, *Dharma* alone can maintain it to the last. If you think that you will easily be able to defeat the English *bunniah* you are mistaken. The English bull is not to be trifled with. Have you not heard that the English merchants have desired to sell English piece-goods at prices 25 per cent. below cost? It will be extremely difficult to get over this strife. On the one hand the prices of country-made cloths have risen, and, on the other, the *Feringhees* are going to play this sort of game, and will, if necessary, have recourse to more injurious means. It is rumoured that they will buy up all the produce of the Indian mills during the next two years. The purchases will be made through native agents, so that no one will know the real purchasers.

Will it be maintained to the last?

Nor is this all. The English are a nation of *bunniahs* (shop-keepers), and the English sovereign is a tool in the hands of merchants. Both we and English merchants are subjects, but if the latter suffer loss the British Government will show no sympathy with us. The British Government and the Government of India have actually stifled Indian commerce for the sake of Manchester. Every one remembers the story of the indigo-planters, who used to commit horrible oppression on poor cultivators. The custodians of justice in the land became themselves perpetrators of injustice. The Government came to its senses only when the country was about to rise in rebellion. But those days are gone and oppressions of the above nature cannot be committed in these days, so that there is no more any possibility of rebellion in the country. But great pressure may be applied through laws and statutes. English merchants can, if they desire, upset the Government; particularly, if the Manchester weavers be angry they can make even the throne

of King Edward VII to tremble. Urged by them the Government of India can any day impose a duty on cotton on the pretext that when the native industries are prospering they should contribute something to the public revenue. But the fun is that no duty will be imposed on exports of cotton. It may be asked, is it possible that all this will be done? If you refer to the history of England you will see that the English do not shrink from doing even worse things than all this.

It will not therefore be an easy situation for us. We must make ourselves ready for it. Nothing but *Dharma* can keep us steady in this perilous situation. We shall never be able to maintain a firm footing in the struggle if we advance through selfishness. We shall have to make great sacrifices; suffer great hardships, forego all sorts of luxuries in our food and clothing, and then we shall be victorious in the struggle. *Dharma* alone can give us adequate strength.

64. The *Santi* [Madaripur] of the 15th September publishes three poems, the leading idea of all of them being that, unaffected by the Partition, all Bengalis will continue to look upon the entire territory inhabited by the Bengali race as their one common fatherland which it is their duty to serve.

SANTI,
Sept. 15th, 1905.

65. The same paper has the following :—

The Partition and the students of Madaripur. In order that the Bengali race may not in future be weakened in consequence of the Partition, we, the students and the members of the Young Men's Association of Madaripur do take the following resolves. It is our prayer that our fellow students all over Bengal should take similar resolves :—

SANTI.

- (1) We will never think of Bengal as divided into two.
- (2) In any public movement in the future connected with the national welfare of the Bengalis, we will think that that work is of the whole race of Bengalis, and not of West or East Bengal separately.
- (3) We will not join in any public movement for the welfare of East or West Bengal separately.
- (4) We will look upon the Assamese as included in the Bengali race.

66. The *Bangadarpan* [Chinsura] of the 16th September publishes a poem deploring the ruin of Bengal's arts and industries and exhorting the people to pluck up courage and bestir themselves for their revival.

BANGADARPAN,
Sept. 16th, 1905.

67. The *Khulnavasi* [Khulna] of the 16th September writes that at present the first and foremost duty of the native leaders of the country is to educate the masses. There is no prospect of any real good to the country at large being done by the speeches of a handful of educated men. The illiterate, inert, hopeless and undemonstrative masses must be educated. These must be taught their own rights. When the lower classes shall have become eager for their own rights, then alone will real patriotism be said to have come to being in the country. But, for the work of educating the masses it is necessary that the vernacular should be encouraged in public speaking.

KHULNAVASI,
Sept. 16th, 1905.

Another equally important duty lying before the leaders of the native community is to establish unity and equality between Hindus and Musalmans. Both these communities have equal claims on India; so the fraternal feeling between them must be fostered. The past has been a long record of strife; but internecine strife is no longer proper. Merely at the whim of one or two short-sighted servants of the King, Government is sundering the national tie of a section of loyal subjects. Loyalty is bred in the bones, so to speak, of the people of India. They do not know how to use force, nor do they see the utility of applying force. That is why, instead of following any other course, they are reverting to their old practice of buying country-made things only, so as to keep the country's wealth to itself. The movement neither has nor should have any direct concern with politics.

BASUMATI,
Sept. 16th, 1905.

68. The *Basumati* [Calcutta] of the 16th September publishes a song in which the writer, a Bengali lady, urges the Bengalis, men and women, to be up and doing in relieving the distress of their mother-country.

BASUMATI.

69. The same paper publishes short accounts of meetings held at the following places in favour of the *Swadeshi* movement :—

Meetings in favour of the
Swadeshi movement.

Nagarpur, Tangail.
Tilli, Dacca.
Fatepur, Birbhum.
Sayestaganj, Sylhet.
Dumkal, Murshidabad.
Janai, Hooghly.
Contai, Midnapur.
Batra, Tangail.
Laksam, Barisal.
Uzirpur, Barisal.
Rayorkati, Barisal.
Netra, 24-Parganas.
Kodiala, 24-Parganas.
Melchar, Dacca.
Pandharpur, Bombay.
Bagnan, Howrah.
Belpukur, Nadia.
Kasipur, Suburb of Calcutta.
Madhepura, Bihar.
Burdwan.
Majura, Natore.
Asansole.
Bantra, Howrah.
Satara, Solapur, Dhulia, Kamathipur
&c., in the Bombay Presidency.

Morbi, Berar.
Belur, Hooghly.
Bhukailas, 24-Parganas.
Chanditala, Hooghly.
Bhagalpur.
Nasik.
Nawabganj, Malda.
Khagol, Bihar.
Gohala, Faridpur.
Lohagarha, Jessore.
Baidyanath.
Kolhapur, Bombay.
Ghatal, Midnapur.
Baliaghat, suburb of Calcutta.
Bajitpur, Faridpur.
Sholapur.
Taki, 24-Parganas.
Jalpaiguri.
Chandernagore.
Giridih.
Salikha, Howrah.
Sahebganj, Backergunge.

BANKURA DARPAN,
Sept. 16th, 1905.

70. The *Bankura Darpan* [Bankura] of the 16th September notices meetings in favour of the *Swadeshi* movement at :—

Sonamukhi	...	...	..	On the 3rd September.
Palasdanga	...	...	..	" " 3rd "
Indas	...	...	..	" " 31st August.
Dhansmila	...	...	..	" " 6th September.

BANGAVASI,
Sept. 16th, 1905.

71. The *Bangavasi* [Calcutta] of the 16th September publishes a poem in which 'Mother Bengal' is represented as warning her children against the bewitching charms of their Step-mother, England, who tempts them, like a witch, with the magic performances of science and makes rich men poor and poor men rich. She exhorts them to give up all anglicised ideas and habits and be true Bengalis.

KHULNAVASI,
Sept. 16th, 1905.

72. The *Khulnavasi* [Khulna] of the 16th September notices meetings in favour of the *Swadeshi* movement at the following places in Khulna :—

Sachiadaha Kamarol	...	...	...	On the 1st September.
Bagerhat	...	...	...	
Mulgar	...	...	...	" " 5th "
Vishnupur	...	...	...	" " 27th August.
Bahirdia	...	...	...	" " 4th September.
Satkhira	...	...	...	" " 2nd "
Ajgara	...	...	...	" " 5th "

BIRBHUM VARTA,
Sept. 16th, 1905.

73. The *Birbhum Varta* [Birbhum] of the 16th September publishes accounts of public meetings held at the following places in the Birbhum district in favour of the *Swadeshi* movement :—

Bhabanipur	...	...	...	
Dubrajpur	...	...	...	10th September 1905.
Nalhati	...	...	...	9th " "
Kurumgram	...	...	...	10th " "

74. The *Bangavasi* [Calcutta] of the 16th September notices meetings in favour of the *Swadeshi* movement at the following places:—

BANGAVASI,
Sept. 16th, 1905.

Medtala, on the 1st September.
Baharpada (Bhaleswar).
Domkol (Murshidabad), on the 2nd September.
Ajgara (Khulna).
Khajura (Rajshahi).
Murshidabad.
Ujanchar (Tippera).
Mrittinga (Rangpur).
Mollahat Sachiadaha (Khulna).
Gopinathpur (Khulna).
Rayerkathi (Barisal).
Kushtea (Nadia).
Thakurgaon (Dinajpur).
Barakar (Burdwan).
Naldanga (Rangpur).
Chandrakona (Midnapore).

75. Referring to the *Swadeshi* movement, the same paper writes as follows:—

BANGAVASI.

The *Swadeshi* movement and the question of loyalty.

But, brethren, always keep one thing in mind. Be careful that you do not show the slightest disrespect to your sovereign either in your words or in your actions, in your conduct or in your movements. Do not even dream of showing enmity towards that august personage under whose protection you are enjoying the blessings of peace. Always remember that your power shrinks into insignificance in the presence of the great power of the ruler of half the world. Do not be so foolish as to show fight to the crocodile while you are living in water. Solicit his help with sincere hearts, and he will help you with a joyous heart in your noble enterprise.

76. The *Bharat Mitra* [Calcutta] of the 16th September has learnt that the English Chamber of Commerce has considered the resolution of the Marwari Chamber of Commerce regarding the changes proposed to be made in the terms of contract which they make with the English firms. From the manner in which the former Chamber replied to the latter it seems that the resolution of the Marwari community has been treated by the English merchants with scant courtesy. The English people think that the Marwaris are a worthless community, and have not courage enough to insist on the terms proposed by them. But the Marwaris ought to know that if they fail to stand firm at the present juncture they will lose their business as well as their self-respect. This is a trial for them. So long as the Europeans do not accept the terms proposed by them (Marwaris) they should not purchase their goods. If the Marwaris cease to have anything to do with the English merchants up to the *Dasahra* festival, the latter will come to their senses a day before it. Then the English merchants in order to have their goods bought by the Marwaris would be found willing to accept their terms.

BHARAT MITRA,
Sept. 16th, 1905.

The *Swadeshi* movement and the Anglo-Indian Press.

77. The same paper says that the *Englishman* sometimes assumes a tone of indifference towards the movement, sometimes tries to show that India's export exceeds its import, and sometimes says that the Marwari community have by their contract with English firms engaged to purchase their goods for the next two years and these they are bound to take. The *Indian Daily News* on the other hand says that the *Swadeshi* movement has already received a deathblow. The *Capital* in its last issue says that the Government will not revise its order in connection with the partition of Bengal simply because of the *Swadeshi* movement, and the British public too will not help them in the question unless they give up the movement. The paper ought to know that the Indians do not stand in need of any help from the British public now. But that paper in its current issue appreciates their movement and advises the Bengalis first to learn a business before they enter upon it. Curious therefore is the attitude of these papers.

BHARAT MITRA,

BHARAT MITRA,
Sept. 16th, 1905.

78. The *Bharat Mitra* [Calcutta] of the 16th September notices the mass meetings held in almost all the districts of Bengal for encouraging the *Swadeshi* movement.

HITAVARTA,
Sept. 17th, 1905.

79. The *Hitavarta* [Calcutta] of the 17th September tries to explain the change in the attitude of some of its Anglo-Indian contemporaries and their supporters from one of ridicule to that of anger. It says:—

Swadeshi movement and Anglo-Indians.

The authorities turned a deaf ear to the importunities, protests and prayers of the Bengalis regarding the partition question; so when they saw that these methods were of no avail they resolved to encourage the use of home-made goods for they knew that the English are a commercial nation and therefore a loss in their business would certainly open their eyes. Ever since the meeting called to protest against the partition of Bengal at which it was resolved to use none but country-made articles, all the students are using such articles and requesting others to do the same. This has made our Anglo-Indian contemporaries angry: they say that Government should now try to suppress this agitation. They are of opinion that since the Bengalis have not quietly submitted to the partition scheme, Government should adopt repressive measures and punish them by dismissing all the clerks in their employ or reducing their pay by 50 per cent. This is the opinion of the Anglo-Indians who are being fattened with our salt. This attitude of the Anglo-Indians proves that we have adopted the right course. When the Bengalis first started the *Swadeshi* movement the Anglo-Indians laughed scornfully at them, but when they saw that the movement was proving successful they began to use threats, which being found quite ineffective, they advise the merchants to dismiss Bengali clerks. These are, no doubt, good signs since they have roused the Anglo-Indians from their slumber. Seeing all its efforts fail the *Englishman* now consoles its readers by saying that the movement is slowly dying out. The *Swadeshi* movement will never die out because it has roused the whole of India, the future prosperity of which depends upon its success. If the movement is crowned with success, India will turn a new leaf in its life history.

HITAVARTA.

80. Commenting upon the statement of the *Hindi Bangavasi* that the student community should not be allowed to take part in the *Swadeshi* movement, the same paper says that our impression hitherto has been that education should begin early in life, being more useful than when it is given later. The students of our schools and colleges are our future hopes. The future prosperity of India depends upon their spirit and ambition. They ought, therefore, to be taught first the use of country-made articles.

DACCA PRAKAS,
Sept. 17th, 1905.

Meetings in favour of the *Swadeshi* movement.

81. The *Dacca Prakas* [Dacca] of the 17th September notices meetings in favour of the *Swadeshi* movement at—

Munshiganj (Bikrampur), on the 5th September.
Autshahi (Bikrampur), on the 7th September.
Gujadia (Mymensingh), on the 8th September.
Hatkaira (Tangail), on the 4th September.
Gorakhpur (United Provinces).

HINDI BANGAVASI,
Sept. 18th, 1905.

82. The *Hindi Bangavasi* [Calcutta] of the 18th September exhorts the Indians to try their utmost to help the *Swadeshi* movement, but warns them to do it in such a way as not to incur the displeasure of the authorities by their conduct.

DACCA GAZETTE,
Sept. 18th, 1905.

83. The *Dacca Gazette* [Dacca] of the 18th September writes in its English columns:—

The Manchester Chamber of Commerce and the boycott.

The *Marwari* community of Calcutta, the premier cloth merchants of this part of the country, requested the Manchester Chamber of Commerce to intervene and influence some power there to stop the partition of Bengal. The Manchester Chamber, like a guardian anxious for the welfare of his wards, have nodded their heads in reply and into the bargain advised them gratis to discontinue the boycott movement as it is unwise and foolish. The movement is unwise and foolish! If it is so, pray, then, why this hue and cry already

raised against the movement in Anglo-Indian newspapers. Why does such a tone of alarm and unrest pervade the writings appearing in the papers at home and abroad? The Manchester Chamber may know it for certain that, if this movement continues for some time longer even with a millionth part of the zeal and earnestness with which it has begun, a time will come—and that time is within measurable distance—when they will stand agape and bitterly repent for the folly they themselves have displayed in thus turning a deaf ear to the friendly request of their brethren of Bengal, the leaders of the so-called unwise and foolish movement in this part of the country. Surely it is they whose breeches' pockets are calculated to be touched the most. The whole Indian population are mad after indigenous goods. Their principal aim is specially directed against foreign cloths which they will try all legitimate means to drive away from the Indian market. The country weavers are going to be supplied with yarns and practised in the use of flyshuttles, and these weavers, when practised, will turn out a larger number of cloths at lesser cost. The Indian mill-owners also are on the alert. The time is not far off when the Indian market will be flooded with cloths of local manufacture which, with the intense love of the people for country goods intensified still more by the recent measures of Government, will push back cloths of foreign make, entailing no small loss on them. So, as we have said above, the Manchester people will positively have to pay dearly for this attitude of cold indifference when it will be too late to mend matters.

84. The *Dacca Gazette* [Dacca] of the 18th September inquires if Dacca has awoken. The signs of awakening are distinctly visible on all sides of Bengal. But the future capital of the new province, the town of Dacca, is still giving no signs of life. Why this state of things? It is true that up to the present time, a number of meetings have been held at Dacca. But in spite of this fact, the question remains for any leader of Dacca, if there be any such, to answer if Dacca has awoken. Looking at Barisal, one sees that the whole district seems to be dancing on the waves of agitation at the mere beck of an individual. As in Barisal, so in Mymensingh, the stream of agitation is in full career. The Chittagong Division also has been stirred to its depths by this unique agitation. There seems to be no limit to the zeal and enthusiasm of those who are placed in the position of leaders of Dacca. But the general public of Dacca do not seem to be moving at the guidance of their leaders or are not getting an opportunity of being so guided. A number of speakers should be selected at a public meeting whose duty it will be to keep the agitation alive in every quarter of the town. A few speakers like Munshi Hedayat Buksh should be despatched to the villages in the interior to carry on the agitation. With these speakers should be sent, as far as practicable, samples of country-made goods and information as to where they are available. The leaders should remember that their duties in this matter are not quite exhausted by the mere holding of three or four meetings in different parts of the town. Further these leaders should set their hands to all practical efforts at reviving the indigenous industries. Why is the proposed *Swades Silpa Samiti* progressing so slowly? What people want are early and clear signs of Dacca's awakening.

DACCA GAZETTE,
Sept. 18th, 1905.

The prospectus of a proposed spinning mill in Mymensingh.

85. The following is a translation of a notice which appears in the *Swadesh Sampad* [Mymensingh] of the 18th September—

SWADESH SAMPAD,
Sept. 18th, 1905.

SPINNING MILL, MYMENSINGH.

Capital Rs. 30,000 (thirty thousand rupees).

The capital may be increased according to necessity.

The company will be registered according to the law.

Value of each share Rs. 10 (ten rupees).

When the shares are all taken up there will be a meeting of the shareholders. At this meeting the Managing Committee, the Directors, the Secretary, the Treasurer, the Auditor, &c., will be appointed according to the votes of the shareholders. This meeting will also decide which Bank or other body is to have the custody of the money subscribed by the shareholders.

The Manager of the *Swadesh Sampad*.

TRIPURA HITAIISHI.
Sept. 19th, 1905.

86. The *Tripura Hitaishi* [Comilla] of the 19th September notices two meetings in favour of the *Swadeshi* movement in Tippera—the first at Payerkhola on the 12th September, and the second at Ujanchar, on the 30th

August.

NIHAR,
Sept. 19th, 1905.

87. The *Nihar* [Contai] of the 19th September, which is almost entirely taken up with the *Swadeshi* movement, writes:—

The *Swadeshi* movement.

The Head Master, the Assistant Head Master, the second master and the third master of our High English school, as well as the local distinguished Vakil, Babu Nagendra Chandra Bakshi, and other enthusiastic gentlemen went into the villages in the interior of the district on Saturday and Sunday last in order to preach the *Swadeshi* cause. We heartily thank them for this effort, and commend their example to other educated men for imitation.

MEDINI BANDHAV,
Sept. 20th, 1905.

88. The *Medini Bandhav* [Midnapore] of the 20th September publishes a declaration said to have been signed by about sixteen Brahman pandits binding themselves to give up the use of foreign salt and sugar and also to advise and compel all with whom they have influence to do likewise.

The *Swadeshi* movement.

MEDINI BANDHAV.

Meetings in favour of the *Swadeshi* movement.

89. The same paper notices meetings in favour of the *Swadeshi* movement at the following places:—

Moisadal.

Garhbeta, on the 11th September.

Khandroi.

Mugberia, on the 15th September.

Ghatal, on the 13th September.

Panchrol, on the 16th September.

MEDINI BANDHAV,

90. The same paper writes that although ordinary foreign salt sells at 4

Country salt *versus* foreign salt.

pice per seer, where ordinary *karkach* salt sells at 5 pice per seer, yet experience shows that one seer of *karkach* is equal to a seer and-a-half of foreign salt; so that it must be said that from the point of view of economy also country *karkach* salt should be used by the masses of India in preference to foreign salt.

JYOTI,
Sept. 14th, 1905.

91. My only prayer to the public men of Chittagong, says a correpon-

Chittagong's regret at Lord Curzon's resignation.

dent of the *Jyoti* [Chittagong] of the 14th September, is that they should show themselves men in their public lives. Who amongst them did not rejoice in his heart at Lord Curzon's resignation? Did they not trample upon truth and manliness when they telegraphed their regret at the resignation?

HITAVARTA.
Sept. 17th, 1905.

92. After giving a brief history of the efforts made by the British during

Last hundred years' history.

the last hundred years to destroy the cotton manufacture in this country by oppression, imposition of excise duties and such other means up to the time when Lord Curzon set foot in India, the *Hitavarta* [Calcutta] of the 17th September says that the dependence of the people on the English became less and less as they suffered from the oppressive measures of His Lordship. The result has been that they have now come to realize their real position. They now see that to depend entirely on the officials means their total ruin. Self-help alone can entitle them to be called civilised. The partition of Bengal has confirmed them in their views.

The *Swadeshi* idea is an old one; people have been long thinking of it. Hence it is that we hear so much about it now-a-days.

MEDINI BANDHAV,
Sept. 20th, 1905.

93. According to the *Medini Bandhav* [Midnapore] of the 20th September,

Lord Curzon and the Indians.

the lessons which Lord Curzon has taught to the people of India are (1) that they have no power to lessen the tyranny of the officials, however much they may go about making speeches; (2) that they are to be content with agricultural pursuits in their own country and with the coarsest food and clothing; that even if they are starving or suffering from disease, they must be quite inoffensive and they

must so conduct themselves as to please the ruling powers, the Europeans, who will appropriate to themselves all the fat of the land and rule over them; and (3) that they must be satisfied with their present lot. A subject race ought not to look for any better things.

URIYA PAPERS.

94. The *Uriya and Navasamvad* [Balasore] of the 6th September states that though there was a light rainfall in certain parts of that district, the demand for rain is great in almost all parts of the district. *The weather in Balasore.* URIYA AND NAVASAMVAD, Sept. 6th, 1905.
95. The Dehurda correspondent of the same paper states that owing to drought the state of crops in the Baliapal thana of the Balasore district was very bad, but a few showers of rain in the last week have done it some good. *The crops in the Baliapal thana of Balasore.* URIYA AND NAVASAMVAD.
96. The *Samvad Vahika* [Balasore] of the 7th September states that there was little rain in the past week, but it did very little good. What the agriculturists want is a sufficient rainfall. The state of the sky leads them to hope a good rainfall. *The weather.* SAMVAD VAHIKA, Sept. 7th, 1905.
97. The *Garjatbasini* [Talcher] of the 9th September states there was good rainfall in Hindole, and that this has encouraged the agriculturists to a great extent. *The weather in Hindole.* GARJATBASINI, Sept. 9th, 1905.
98. The *Utkaldipika* [Cuttack] of the 9th September states that there was a light rainfall in that town in the last week. This will no doubt do good to the standing crops to a great extent, though it cannot be asserted that the crops are out of danger. *The weather in Cuttack.* UTKALDIPIKA, Sept. 9th, 1905.
99. The Biridi correspondent of the same paper states that the paddy crop in the Dhamnagar, Aul, Chandbali and Bhadrak thanas of the Balasore and Cuttack districts is passing through a critical stage; and if it does not rain within a week, the entire crop will be destroyed. Already the prices of paddy and rice are rising and poor agriculturists find it difficult to obtain paddy on loan. *The paddy crop in certain thanas of Balasore and Cuttack.* UTKALDIPIKA.
100. The Puri correspondent of the same paper states that it rains almost every day in that town, and that it has produced a marked effect on the health of the residents of that town. *The weather at Puri.* UTKALDIPIKA.
101. The Cuttack correspondent of the *Uriya and Navasamvad* [Balasore] of the 6th September states that a student in the boarding-house attached to the Utkal Young Men's Association rooms was attacked by cholera and that he was saved by removal to a friend's house, the Managers of the boarding-house failing in their duty towards him. *A case of cholera at Cuttack.* URIYA AND NAVASAMVAD, Sept. 6th, 1905.
102. The *Star of Utkal* [Cuttack] of the 9th September states that cholera is raging in an epidemic form almost in every quarter of the town and amongst all classes. The writer charges Dr. Oldham, the Civil Surgeon of Cuttack, with dereliction of duty, for he refused to treat the wife of an Indian Deputy Collector who was attacked by cholera and who was living with her husband's brother, himself a Deputy Collector, on the ground that she was an Indian and that she was living in the bazar (a congested part of the town), though her guardian was willing to pay the fee of the doctor. Dr. Oldham's predecessor once refused to treat the then District Judge because he was an Indian. The writer hopes that the Inspector-General of Civil Hospitals will take note of the conduct of the Civil Surgeon, and states that the Civil Surgeon of Jessore and Surgeon-Major N. P. Sinha were punished for similar acts of inhumanity and rudeness. *Cholera at Cuttack.* STAR OF UTKAL, Sept. 9th, 1905.
- The same paper states that though a Superintendent lives in the hostel attached to the Ravenshaw College, and though some Professors live near the College compound, an inmate of the hostel was allowed to die of cholera unattended by any doctor for six hours. The writer draws his materials from current rumours, and hopes that they will be authoritatively contradicted at an early date.

UTKALDIPKA,
Sept. 9th, 1905.

103. The *Utkaldipika* [Cuttack] of the 9th September states that out of 49 attacks of cholera in the Cuttack town in the last week 25 died. Though there was a slight

diminution in the rate of mortality, the uneasiness of the residents and the panic created thereby in the minds of the general public are as great as ever.

The same paper states that while a *Kirtan* party organised to assuage the mind of the public, much depressed by the prevalence of cholera, was passing by a *masjid* in the Cuttack cantonment, they were set upon by a band of Muhammadans, who strongly objected to the play of music before their *masjid* and took the law into their hands by breaking some of the musical instruments.

The same paper states that cholera is raging in village Mundamuhan, close to Cuttack, on the other side of the Kathjori river, and that dead bodies are being thrown on the bed of the river, much to the annoyance of passengers that cross the river at the Ganeshghat. It is the duty of the chaukidars and the police to look after this public nuisance.

UTKALDIPKA.

104. The Puri correspondent of the same paper states that cholera has abated in Puri and that the general health of the town is improving after the rain has set in.

Cholera at Puri.

UTKALDIPKA.

105. The same paper regrets that some houses in Kesurpur in Cuttack were destroyed by fire in the last week, and that it is a misfortune to come across such accidents in the

A fire in Cuttack.

rainy season.

UTKALDIPKA.

106. The same paper states that the *ijradar* in charge of the Ganeshghat of the Kathjori river is in the habit of overloading his ferry boat much to the danger of the passengers that cross the river at that ghât, and cites an instance of such neglect, showing how an overloaded boat was saved from destruction by a providential arrangement.

A ferry complaint.

ALL NATIVE PAPERS
OF ORISSA.

107. Almost all the native papers of Orissa give their support more or less to the *Swadeshi* or boycott movement started at Calcutta. It appears from their writings as if a feeling of patriotism is filtering down through the stratum of the educated classes to the masses.

The *Swadeshi* movement.

URIYA AND
NAVASAMVAD.
Sept. 6th, 1905.

108. The *Uriya and Navasamvad* [Balasore] of the 6th September states that a crowded meeting was held at Balasore in the local Town Hall under the presidency of Haji Bhuyan Abdus Sobhan Khan with the object of taking vigorous steps to encourage country-made articles in preference to foreign ones. A second meeting was held in the premises of Barbati Middle English School in the same town under the presidency of Babu Fakirmohan Senapati with the same object. The *Samvad Vahika* [Balasore] of the 6th September alludes to the proceedings of the above meetings, and states that the speeches of Babus Karunakar Sahu Daitari Das and Fakirmohan Senapati led the audience to resolve that they must no longer use foreign articles.

A meeting in favour of the
Swadeshi movement.

GARJATBASINI,
Sept. 9th, 1905.

109. The *Garjatbasini* [Talcher] of the 9th September states that as the partition of Bengal has already been resolved upon, and as effect has already been given to the same, it will serve no useful purpose to oppose the measure any longer. The writer however admits the advisability of encouraging native articles and boycotting foreign articles, as that is calculated to do good to the Indians.

The Partition and the *Swadeshi*
movement.

STAR OF UTKAL,
Sept. 9th, 1905.

110. The *Star of Utkal* [Cuttack] of the 9th September requests its readers to make a distinction between the boycott and *Swadeshi* movements, as the former is a political move and being opposed to the laws of political economy is bound to die out in the long run, while the latter is a patriotic measure and was called into being by the notorious Ilbert Bill. At any rate both the movements prove how the sentiment of the Bengalis has been stirred by the partition of Bengal, and how the enlightened and sympathetic British Government, though willing to respect the ignorance and superstition of the Kols and Sonthals and to sympathise with the Negroes under foreign Governments and the oppressed in Turkey, Greece and Italy, is determined to trample under foot the sentiment of the civilised Bengalis.

The boycott and the *Swadeshi*
movement.

111. Referring to the general meeting of the Native Christians in Bengal held on the 28th of the last month, the *Utkaldipika* [Cuttack] of the 9th instant observes that the Native Christians have acted wisely in making common cause with the Bengalis by entering their protest against the partition of Bengal and by taking steps to encourage country-made articles and boycott foreign articles as far as that is practicable.

UTKALDIPIKA,
Sept. 9th, 1905.

112. The same paper holds up the examples of Associations in Bengal for imitation by the Associations in Orissa, and observes that the natives of Orissa should be up and doing in encouraging the patriotic movement that has for its object the revival of native industry and manufacture. The writer requests the Associations in Orissa to see that only country-made cotton piece-goods are purchased by consumers during the ensuing Dassera festival.

UTKALDIPIKA.

113. The same paper explains the philosophy of the principle on which the *Swadeshi* movement is based for the edification of its readers, and observes that of all the races in India, the Bengalis were the first to discard their native costume and anglicise themselves beyond expectation. They lavished money beyond measure on the fineries of the Babudom and, as was to be expected, a re-action has begun in time. They must now pay the penalty for their indiscretion and so-called ultra-progressive views. In this they have the sympathy of other races in India. The Madrasis and the Bombayites have already joined the Bengalis in their attempt after national regeneration, and it behoves the Uriyas to join them in time, for, as explained by their leader, Mr. M. S. Das, C.I.E., their progress lies on self-help and on the development of indigenous manufacture and industry. The Mayurbhanj correspondent of the *Uriya and Navasamvad* states that the *Swadeshi* movement is taking root in that state.

UTKALDIPIKA,

114. The *Garjatbasini* [Talcher] of the 9th September states that the Raja of Nilgiri has fallen a prey to the machinations of a certain number of Muhammadans in that state, and that the Raja should hand them over to the Superintendent of Tributary States.

GARJATBASINI,
Sept. 9th, 1905.

The *Uriya and Navasamvad* [Balasore] of the 6th September notices a rumour to the effect that the Raja of Nilgiri has been deprived of all powers for a period of eighteen months. The writer is anxious to know the particulars of the case that has led to this result.

URIYA AND
NAVASAMVAD,
Sept. 6th, 1905.

115. The same paper, having written strongly against the Deputy Inspector of Schools, Balasore, the *Star of Utkal* [Cuttack] of the 9th September quotes *Prajabandhu* to show that there are more serious charges against the Vice-Chairman of the Balasore District Board. This unseemly quarrel between the Deputy Inspector and the Vice-Chairman, as reflected in the organs that have taken their respective sides, makes it necessary that the Chairman of the District Board and the Inspector of Schools should enquire into the allegations and put a stop to the scandal.

STAR OF UTKAL,
Sept. 9th 1905.

116. The *Garjatbasini* [Talcher] of the 9th September thanks Mr. Growse, Superintendent of Tributary States, for his compliance with the request of the Editor to supply him with such information from the Garjat office for publication as may be published without harm to the public interest.

GARJATBASINI,
Sept. 9th, 1905.

117. Referring to the arrangements made by the Calcutta Committee for importing fire-works from England with the object of entertaining the Prince of Wales on his visit to the metropolis of India, the *Utkaldipika* [Cuttack] of the 9th September observes that the members of the Committee should have taken steps to entertain His Royal Highness with fire-works manufactured by the Indians, for the Prince would have been thereby in a position to form an idea of the progress that the Indians have made in pyrotechnics.

UTKALDIPIKA,
Sept. 9th, 1905.

118. The same paper does not approve of the rule adopted by the Talcher *Brahmin Samiti* that the children of the members belonging to that association should be compelled to read in schools established by the Raja of that State. It would have been enough if the association had made

UTKALDIPIKA,
Sept. 9th, 1905.

a rule to the effect that the children of the Brahmins in Talcher should either read at home or in some respectable school, whether belonging to the State or not.

UTKALDIPKA.

119. The same paper supports the action of the Cuttack District Board in constructing a public road from Vyasasarobar to Jajpur, and is glad to learn that Government has contributed rupees fourteen thousand towards the success of the project.

An action of the Cuttack District Board approved.

UTKALDIPKA.

120. The same paper regrets to state that the old venerable Raja of Khandpara breathed his last on the 3rd of the current month. With him the old type of Rajas in Orissa becomes extinct. Though unable to appreciate the merits of modern English education, he spared no efforts to improve his state in his own way. He planted numerous gardens and constructed many roads in that state. He was an able and strong ruler. His love for hunting, music and athletic sports was great. He took a great deal of interest in the spread of Uriya literature in his state. He was a brother of the renowned Mahamohopadhyaya Chandrosekhar Samanta, the late Uriya Astronomer of Khandpara.

Death of the Raja of Khandpara.

UTKALDIPKA.

121. Referring to the Bengal Partition Proclamation, recently published in the *India Gazette*, the same paper observes that Government is in a hurry to effect the partition and thereby put a stop to the agitation that is going on all over Bengal, but it is apparent that the Bengalis will not rest satisfied until the matter is finally decided on the re-opening of the Parliament in England.

The Partition Proclamation.

UTKALDIPKA.

122. A correspondent of the same paper having pointed out that if the Bengalis domiciled in Orissa want to press their claims for Government service in a special way, they must not continue to call themselves Uriyas; and that if they want to call themselves Uriyas and take their chance with them, they must not expect a larger percentage of the Government patronage than what can be conceded to them in view of their numerical proportion to the entire population of Orissa, the Editor observes that as Mr. Growse, Commissioner of Orissa Division, has already paid some attention to the claims of the domiciled Bengalis, any further correspondence on the subject is unnecessary and the agitation based on the grievances of the domiciled Bengalis must now cease.

Domiciled Bengalis and the public service in Orissa.

ASSAM PAPERS.

SILCHAR,
Sept. 16th, 1905.

123. The *Silchar* [Cachar] of the 16th September writes:— Lord Curzon has partitioned Bengal. And we thereupon resolve no more to use British goods. Is it not a case of retaliation? The resolve not to use things manufactured in the country of the ruling race because one is angry with the Government is not quite just. Considering what the country and the times are, there is a chance of all sorts of surmises being made from this. It is our opinion therefore that what we should have said was that we were resolved to discontinue the use of things of foreign-make and not of things of British-make only as we have actually done.

The *Swadeshi* movement.

NARAYAN CHANDRA BHATTACHARYYA,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 23rd September, 1905.

REPORT (PART II)
ON
NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL
FOR THE
Week ending Saturday, 23rd September 1905.

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II.—HOME ADMINISTRATION.

(a)—Police.

1215. *Truth* (Howrah) draws the attention of the police authorities to the necessity for posting some Railway Police constables at Shalimar station, which is growing in importance. Several recent burglaries along the Bhurparah and Grand Trunk Roads are attributed to the railway coolies, and for purposes of supervision and enquiry the Sibpur Police have no jurisdiction within the railway compound.

TRUTH,
11th Sept. 1905.

The police and the Bengal-Nagpur Railway station at Shalimar.

1216. The *Amrita Bazar Patrika*, while expressing its thankfulness to Mr. Halliday, the Commissioner of Police, Calcutta, for his attitude of non-interference with the *Swadeshiwallas* in the city, appeals to the Lieutenant-Governor to drop a hint to some district authorities who are showing an antagonistic spirit towards the movement. The journal has been assured that both Sir A. Fraser and Mr. Carlyle are in favour of the movement, and hopes that they will impress upon the authorities in the interior that the movement is non-political.

AMRITA BAZAR
PATRIKA,
16th Sept. 1905.

The *Swadeshiwallas* and the Police.

(b)—Working of the Courts.

1217. The *Indian Mirror* congratulates Mr. R. A. N. Singh on his appointment as third Presidency Magistrate, Calcutta, and is certain that the popularity so deservedly won by him at Sealdah will follow him in his new appointment. Government ought to be very careful in the selection of Magistrates for the Calcutta and Sealdah Police Courts, and so long as a capable and worthy man is selected, the fact that he is a Bihari or Bengali can never make any difference.

INDIAN MIRROR,
15th Sept. 1905.

Mr. R. A. N. Singh as third Presidency Magistrate.

(c)—Local self-Government and Municipal Administration.

1218. Referring to the address of welcome to be presented by the Calcutta Corporation to the Royal visitors, the *Citizen* draws the attention of those who are responsible for the draft, to the fact that it contains no mention of the partition of Bengal or the angry feelings aroused by the measure. The journal agrees with the opinion expressed by Lord Curzon at the presentation of an address at Chittagong, that an address is hardly worth receiving if it does not mention a subject on which the public hold very strong views and which is sorely agitating them.

CITIZEN,
10th Sept. 1905.

The Calcutta Corporation and the Royal visit.

1219. The *Amrita Bazar Patrika* takes grave exception to the draft address which it is proposed to present to Their Royal Highnesses the Prince and the Princess of Wales by the Corporation of Calcutta. It begins by challenging the right of the Commissioners to speak on behalf of the inhabitants of Calcutta, who gave them no legal power to approach Their Royal Highnesses, and emphatically denies the "preposterous" propositions which the address contains viz., that prosperity and contentment abound in the land and material and moral progress continue to flourish under the fostering care of His Majesty's rulers. Instead of making statements which are at variance with truth, the *Patrika* advises the Corporation to merely accord Their Royal Highnesses a hearty welcome and tell them that the people would have been more gratified if Their Royal Highnesses had chosen another time for their visit, for just now the country is in deep mourning on account of the partition of Bengal and therefore they are not in a condition to express adequately their deep feeling of loyalty.

AMRITA BAZAR
PATRIKA,
16th Sept. 1905.

Ibid.

(g)—Railways and Communications, including Canals and Irrigation.

1220. A correspondent of the *Kayastha Messenger* complains of the corruption and blackmailing prevalent in the railway office at Gaya station. The police constables do all they can to obstruct the poor, illiterate, third-class passengers in their efforts to reach the booking-office window, till their

KAYASTHA
MESSENGER.
11th Sept. 1905.

Corruption and blackmailing at Gaya railway station.

"itching palms have been greased." They then have to satisfy the "ticket Babu's" demands for gratification or excess fares, and are sold incorrect tickets if they object. The booking-office is not kept open all day for continuous booking, and the gate to the platform is not opened till long after the arrival of the trains. It is also said that in the third-class parcel office the packages are very roughly handled, and padlocks of trunks and boxes are broken by being forcibly pulled. These grievances should be remedied early, as the pilgrim season is approaching.

(h)—General.

BENGALÉE,
13th Sept. 1905.

1221. The *Bengalée* adverts to the paragraph in *Truth* regarding the Tibet Mission Stores scandal, and remarks that the resolute refusal of Government to favour the public with an explanation as to why no tenders had been called for, nor the sale notified in the newspapers, is extremely suspicious.

AMRITA BAZAR
PATRIKA,
13th, Sept. 1905.

1222. Adverting to the official pronouncement that Raja Saroda Narain is of unsound mind and incapable of managing his affairs, the *Amrita Bazar Patrika* says that the next step will be the appointment of a "Poor White," or semi-white manager, or an *apkewaste* Hindu or Muhammadan under the Court of Wards to look after his property. There will now be no difficulty in realizing the subscriptions which the Raja failed to pay! The case is scandalous from beginning to end, and the result will doubtless have the effect of making the zamindars of Bengal tremble at the possibility of the same fate befalling them.

AMRITA BAZAR
PATRIKA,
14th Sept. 1905.

1223. The same paper learns that the Munsif who tried the case of Raja Saroda Narain delivered an *ex-parte* judgment and the Raja's lawyers were not given an opportunity of being heard in defence of their client.

Sir Andrew Fraser, for reasons best known to himself, declined to hear the *Patrika's* appeals to step in and stop the scandal, with the result that the Raja, though able to instruct his lawyers, has been declared insane. It should also be remembered that he was quite sane in February, but became insane in March and April, as soon as he stopped his subscriptions to some institutions in which the authorities were very much interested!

INDIAN NATION,
11th Sept. 1905.

1224. The *Indian Nation* thinks that the agitation against the partition should be persisted in, even though the Partition Bill be passed into law. If agitation was right against the Bill, it is even more necessary against the law, and it should be continued until the new scheme and law are reversed and a Governorship instituted or until experience shows the new institution to be a blessing. It is essential, however, that the agitation should be of the right sort—honest, intelligent, unimpassioned but firm.

BENGALÉE,
15th Sept. 1905

1225. The *Bengalée* suggests that, in view of the fact that Anglo-Indian opinion is unanimous in condemning the partition of Bengal, the two communities should combine in a common movement against the measure.

AMRITA BAZAR
PATRIKA,
16th Sept. 1905.

1226. The *Amrita Bazar Patrika* quite approves of the suggestion that in view of the existence of unorganised European opinion antagonistic to the partition, a league should be formed of Europeans and Indians, and a united protest should be submitted against the partition on the arrival of the new Governor-General.

AMRITA BAZAR
PATRIKA,
13th Sept. 1905.

1227. The *Amrita Bazar Patrika* thus comments on the statement in the *Englishman* that Sir Andrew Fraser "made a self-sacrificing suggestion that his Province should lose its richest and most prosperous districts." Self-sacrifice, forsooth! While other Lieutenant-Governors ruled the whole of Bengal and got a lakh of rupees a year as salary, Sir Andrew will administer half and pocket the same one lakh of rupees. Is this not a great sacrifice? Not only this. He gives up districts which are neither healthy nor picturesque and which are difficult to tour in, and is now free to spend his time pleasantly in splendid residences at such places as Darjeeling, Ranchi, Bankipore, and Cuttack. This is self-sacrifice in *excelsis*.

1228. The *Amrita Bazar Patrika* complains that the new Province of Eastern Bengal and Assam has been created solely for the purpose of providing fat berths for Europeans whom it is the aim of the Government to fatten at the expense of starving India. Another way that this is done is by employing military officers on purely civilian duties. They are never required to don their uniforms except for "processional purposes" or do an hour's work as soldiers, yet, though incapable of taking command of a corporals guard, they steadily rise by length of service to Colonels in the Indian Army and may be Judges, Directors of Agriculture or Public Instruction, or Managers of Government Printing presses.

AMRITA BAZAR
PATRIKA,
16th Sept. 1905.

III.—LEGISLATION.

1229. The *Indian Nation* is indignant that the Partition Bill has been introduced into Council and is to be disposed of during the Simla session. A special Calcutta session might have been held for three weeks to enable non-official opinion to be heard. If legislation for Bengal is to be made in Simla, the Lieutenant-Governor might claim to pass any measure he liked in general meetings held in Darjeeling, and the High Court might claim to hold their summer sittings in Shillong. This piece of legislation "is an insult to Bengal, to the recognised capital of the empire, and to the members who are supposed to represent non-official opinion on the Council. It degrades the seriousness of legislation . . . and brings into relief the bureaucratic character of English rule."

INDIAN NATION,
11th Sept. 1905.

VI.—MISCELLANEOUS.

1230. If the *Swadeshi* movement is to be the success it deserves to be, the *Indian Mirror* advises the monied classes to cultivate a spirit of enterprise and learn to invest their money in commercial and industrial enterprises, and not lock it up in Government securities. By thus investing their money they will not only benefit themselves but also find newer avenues of employment for the huge army of the unemployed.

INDIAN MIRROR,
10th Sept. 1905.

1231. The *Indian Nation* writes that the *Swadeshi* movement has nothing to do with the partition agitation, and if the partition were withdrawn to-morrow the *Swadeshi* movement would not be affected in the slightest degree. The journal admits that the exhortations of students to people purchasing European articles to patronize the *Swadeshi* movement may be resented as impertinence, but it holds that the exhortations are not inspired by a spirit of antagonism to British rule, and it is foolish to charge the students with disloyalty. But in view of the panic and excitement among a certain class of Europeans, the *Nation* advises its countrymen to be particularly self-restrained in speech and action, and reminds them that, some years ago, when in the midst of plague disturbances in Bombay a European was murdered, Government, believing the people seditious, punished some men for sedition under a regulation which had never before been put into force.

INDIAN NATION,
11th Sept. 1905.

1232. Although the *Swadeshi* movement, says the *Indian Mirror*, owes its impetus and progress to that revolutionary measure, the partition of Bengal, it must be regarded as a self-contained movement for the material regeneration of India, and in no way concerned with the boycott of English goods. This feature of *Swadeshim* should never be lost sight of in view of the insidious attempts which are being made in certain quarters to discredit the movement.

INDIAN MIRROR,
12th Sept. 1905

As a matter of fact, it has been known for years past, but there has never been such popular unanimity in the past.

The journal is convinced that the movement will never collapse. If *Swadeshim* dies, the country will die too.

AMRITA BAZAR
PATRIKA,
13th Sept. 1905.

1233. The *Amrita Bazar Patrika's* Pabna correspondent writes in alarm that he learns that Messrs. Ralli Brothers intend to buy up all the outturn of the Indian cotton mills to help Manchester and regulate the market in Bengal. If this is true, he regards it as a national calamity which must be averted at any cost.

BENGALIEE,
13th Sept. 1905.

1234. The *Bengalee* writes appreciatively of the sympathy which the Mayor of Chandernagore has exhibited towards the *Swadeshi* movement by presiding at a monster meeting held there on the 9th and declaring himself in sympathy with the aspirations of the Indian subjects of the French Republic for industrial growth and development.

AMRITA BAZAR,
PATRIKA,
13th Sept. 1905.

1235. The *Amrita Bazar Patrika* is proud of the growth of national feeling which, awakened by the *Swadeshi* movement, now penetrates the remotest corners of the province and even inspires native Christians. Government servants, it says, might without prejudice join in and develop the organization, as "there is not a drop of politics in it." Everywhere is witnessed now the development of industry, and not only must Manchester cloth be abjured, but everything else that is foreign. The opponents of *Swadeshi*, especially must be boycotted. "The greatest curse of the country is litigation, which did not exist here in pre-British days. India will secure her real salvation when her people are able to send back this canker to the country whence it was brought."

INDIAN MIRROR,
13th Sept. 1905.

1236. The *Indian Mirror* writes that the object of the *Swadeshi* movement is not the suppression of English goods but the encouragement of indigenous products, and if the one happens to be the result of the other it is inevitable. It deplores the tension of feeling which has suddenly arisen between Europeans and Indians over the movement, and sincerely trusts that Europeans will abandon the unreasonable attitude they have taken up in the matter. The threat of the latter to boycott Bengali clerks may, if carried out, do some good to the people and force them to pursue independent occupations, although it is another question whether European employers can do without Bengali clerks. Anyhow, if European trade suffers in any way, it will be owing solely to Lord Curzon's reactionary policy, which, instead of having the effect of breaking up Indian nationality, has had the opposite effect.

HINDOO PATRIOT,
14th Sept. 1905.

1237. The *Hindoo Patriot* regards the *Swadeshi* movement as a patriotic effort on the part of a united nation to accomplish what the State has failed to do—a protest against the policy of British rule which, from political as well as commercial motives, has thrust upon the country a system of free trade and free competition which has killed its industries and which carries on a ruthless exploitation of its latent and developed wealth. In carrying out the object of the *Swadeshi* movement, the *Patriot* strongly deprecates the use of violence. It takes exception to the expression "boycott" and is not disposed to view with favour the attempts to boycott *English goods* only. The crusade should be directed against all foreign goods without singling out English goods only, as that would be very injudicious and invidious.

INDIAN MIRROR
14th Sept. 1905.

1238. "Poor India," writing to the *Indian Mirror*, on the subject of the partition agitation and the *Swadeshi* movement, suggests that, before poor people are asked to buy indigenous articles at a loss to themselves and are required to make other sacrifices, the leading Bengalis, like Babus Surendra Nath Banerji, J. Chaudhury, Bhupendra Nath Bose, and Ambica Charan Mozumdar should first resign their honorary appointments, and some guarantee should be given that, should the *Swadeshi* movement collapse, the small shopkeepers will not be plunged in distress.

The writer exhorts the agitators to work for freedom by all means, but to give up dreams of blocking the Suez Canal with *suttu* and blowing up Fort William with crackers; to cease indulging in dervish dances, farcical exhibitions, disunion, and notoriety-seeking, and to work silently night and day, like the grim, silent men who have made Japan what it is to-day.

1239. The *Bengalee* explains that the *Englishman* has two reasons for proclaiming day after day the collapse of the

BENGALÉE,
14th Sept. 1905.

The *Englishman* and the partition and *Swadeshi*.

Swadeshi movement. Firstly, to confirm the official view which has been submitted to the Secretary of State as to the instability of the movement, and secondly, to so exasperate the student community of Calcutta as to drive them to indulge in violence and thereby bring discredit upon the movement.

If Mr. Brodrick finds good reasons for apprehending that by sanctioning the partition he has called into existence a movement which aims at the boycotting of all British goods from Bengal, if not from India, the *Bengalee* ventures to think that even now he may cry "halt" to the Government of India and suspend the operation of the Partition Scheme pending a reconsideration of the matter.

The journal reminds the anti-*Swadeshi* ranks who proclaim that it is sheer nonsense to talk of boycotting Manchester goods on account of the short supply of country made cloths, that this year it is not the demand that will regulate the supply, but that the supply will regulate the demand.

1240. The *Bengalee* writes that the agitation against the partition of Bengal is inspired with so much vitality and energy because the people of Bengal are firmly

BENGALÉE,
15th Sept. 1905.

The boycott.

convinced that once the province is bisected, there will be a demand for a Chief Court for the new Province, to be controlled by the Local Government, a new University, or at any rate a Presidency College with centres of examination of its own, so that inter-communication between the boys of East and West will be discouraged. The boycott of foreign goods was not thought of until every other means of arresting the hands of an unsympathetic Government had been exhausted, and now that it has made such a "promising beginning, we are not to be scared by newspaper threats or official frowns."

1241. *Reis and Rayyet* points out the foolishness of boycotting all British goods in the present economic condition

REIS AND RAYYET,
16th Sept. 1905.

Indigenous or cheap goods.

of the country, and states that to encourage the preference of coarser country-made things to the finer foreign article, the rich should set the fashion to the poor. It is ridiculous for champions of the cause, attired in exquisite silk and muslin, to exhort the people to boycott Lancashire goods.

The encouragement of indigenous manufactures is different from the spirit which boycotts. The latter, born of hatred, is uncontrollable and soon burns out.

1242. The *Hindoo Patriot* hopes that the rumour that the Nadia district is to be called the Plassey district, in commemoration

HINDOO PATRIOT,
11th 11th. 1905.

Nadia or Plassey district?

of the battle which won Bengal for the English, is without any foundation. Nadia is an ancient and hallowed name, honoured throughout the world.

1243. The *Times of Assam* condemns the spiteful attack on Lord Curzon made by the *Indian Daily News*, and maintains

TIMES OF ASSAM,
9th Sept. 1905.

Lord Curzon's administration.

that the general tenor of His Excellency's rule will immensely outbalance his faults, if there have been any. It explains that His Lordship being new to the country, could not but agree with the views of the Lieutenant-Governor, who had framed the last Calcutta Municipal Act. His sole object concerning high education has been to improve its quality and enable the Indians to develop their intellectual faculties.

1244. As the *Indian Nation* has not been able to share the regret felt in so many quarters at Lord Curzon's resignation, it has

INDIAN NATION,
11th Sept. 1905.

Lord Curzon's resignation.

tried in vain to discover the reasons which have prompted these expressions of regret. His Excellency's resignation has been only nominal. He stays on till about the time of the Royal visit, just the time when his active Viceroyalty would have come to its natural close. The regret of others is hardly justified by the occasion. Lord Curzon himself is happy and comfortable, and has found the time and been in a mood to complete the partition proceedings, and feels gratified to find that the strength of his arm has been felt.

AMRITA BAZAR
PATRIKA,
14th Sept. 1905.

1245. The *Amrita Bazar Patrika* takes it that the principal object of the visit of His Royal Highness the Prince of Wales is to evoke loyalty and place it on a firmer basis, yet the "greatest of Viceroy," who arranged the royal visit three years ago, has in the meanwhile been sowing the seeds of discontent to the best of his ability, his obnoxious measures culminating with the partition of Bengal, which takes place just when His Royal Highness arrives. How will it be possible, asks the *Patrika*, for the Indians, especially the Bengalis, to give a suitable reception to the Prince in their insulted and outraged state of mind and express their loyalty in the way they intended doing? The people will be in mourning at the time of His Royal Highness's arrival, and as long as he resides in Calcutta, tens of thousands of people wearing badges of mourning may patrol the streets daily with flags bearing such expressive legends as "Save us from partition, good Prince," etc. What a curious impression will not His Royal Highness take home with him of his reception!

If the other object of His Royal Highness's visit is to show him that India is prosperous and happy under British rule, this will not be possible in one part of the country, while millions in the other will begin to whiten the land with their bones, as the result of famine. Of course His Royal Highness will not be permitted to visit the famine tracts. Indeed, the more the famine area is extending the narrower is the Royal tour programme becoming. But it will not be possible to conceal from His Royal Highness the fact of the existence of the famine. The journal almost wishes that the Prince's advent were stopped than that there should be rejoicings when a famine is raging in different parts of the land.

AMRITA BAZAR
PATRIKA,
14th Sept. 1905.

1246. The *Amrita Bazar Patrika*, referring to Lord Curzon's reply to the invitation of the Bengal Chamber of Commerce, says:—

"So Lord Curzon is not coming to Calcutta, even to have a last look at his favourite Memorial Hall, for which about one crore of rupees was squeezed out of many impecunious Indian Princes! We think he should have come at least to receive the benediction of the people of Bengal, whom he has laid under eternal obligation by his partition measure, and who had prepared an excellent farewell address for him."

AMRITA BAZAR
PATRIKA,
15th Sept. 1905.

1247. In a leader betraying considerable bitterness, the *Amrita Bazar Patrika* dwell on the retributive justice which "in its fullest form" has overtaken Lord Curzon. He who "wantonly trampled under foot the feelings and sentiments of the Indians, was treated with the same mercilessness and with equal remorselessness by his peers and masters, and in proportion as he made the three hundred millions of Indians miserable by his despotism, he has been made to suffer by other despots who could lord it over him."

In the opinion of the journal, if His Excellency was the greatest of Indian Viceroy he was also the greatest of failures, and the only one who was "wantonly," "offensively," and "flagrantly" insulted and yet sticks to his post "unabashed."

He leaves also another evidence of his activity, imagination, and mischievousness. He collected almost a crore of rupees from helpless and starving India for the construction of a Memorial Hall.

INDIAN MIRROR,
14th Sept. 1905.

1248. The *Indian Mirror* appeals to young men who have taken an active part in the dissemination of *Swadeshi* goods, and who have vowed they will no longer wear foreign clothes, to seize the opportunity of similarly vowing that they will not marry before 21, and that their brides must at least be 14. The question which has been fraught with evil consequences would then solve itself very easily.

OFFICE OF THE INSPR.-GENL.
OF POLICE, L. P.

WRITERS' BUILDINGS,

The 23rd September 1905.

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